21984

21984

Of the Imitation of CHRIST.

Three, both for wisedome, and godlines, most excellent books, made 170. yeres since by one THOMAS of KEMPIS and for the worthinesse thereof oft since translated out of Latine into sundrie languages by diuers godly and learned men.

Now newly corrected, translated, and with most ample texts, and sentences of holy Scripture illustrated by *Thomas Rogers.*

Ioh. 14. 16.

I am the way, the truth, and the life.

Marke 8. 34.

Whosoeuer will follow me, let him forsake himself, and take vp his crosse, and follow me.

1 Cor. 11. 1.

Follow me, as I follow Christ.

LONDON,
Printed for the Companie of Stationers.
1629.

C 803.502*

DOMINO
THOMÆ BROMLÆO, EQVITI
AVRATO, NON MINVS EGREGIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIATVS AMPLITVDINE ILLVSTRI:
THOMAS ROGERVS
HOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LIBELLOS, A SE E LATINO CONVERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLICIBVS
SS. SCRIPTVRÆ SENTENTIIS INSIGNITOS, IN
GRATI ANIMI TESTIMONIVM
CONSECRAVIT.

HARVARD COLLEGE LIBRARY
GIFT OF
JAMES BYRNE
OF NEW YORK
NOV. 22, 1921

The first Epistle of the Translator touching Christian Imitation in general, to the faithfull imitators of our Saviour Christ in England, S.

WHo entreth into a due consideration of mans nature shall easily perceiue that most strangely it is addicted vnto Imitation, and *Man by nature is giuen to imitate.* though in truth wee should liue by lawes not by examples, that examples doe more moone, than doe lawes, seruants in a family, Souldiers in an army, subiects in a Common-weale may confirme what I say. For seruants will imitate their masters, Souldiers their Captaines, Subiects their Gouernours a, be they good, be they bad, yea get they praise or get they infamy, profit or hurt thereby, thinking their liues to bee alow, and that to bee well done, which is done after their example b.

a Eccl. 10. verse 2.

b Hieron. in Epist. ad Heliodor.

1. Whereby I doe note, first, that they

should haue great regard vnto themselues, who are any way either for birth, or for office, or for calling, whether it be spirituall or temporall better than other men. For they cannot sin without great hurt and danger to the Common weale, say I of them, as once spake Cicero of Iudges c, whence it is, that mightie men shall mightily bee tormented d.

c Cic. Act. 2. in Verrem.
d Wis. 6. 6.

2. *Secondly, that, seeing our nature is such, wee are to take speciall heed whom we follow or imitate. For euery one may not be followed, neither shall the vngodly behauior of others excuse vs before God.* For wee must all appeare before the iudgement seate of Christ e, to receiue according to our owne deeds f. *The licentious life of the Magistrate shall not quit the subiect if hee liue not vnder lawes: nor the wickednesse of masters excuse the seruant, if hee be vngratious: nor the ill conuersation of the preacher be a cause to saue the hearer if hee be vngodly. For,* that soule that sinneth *be hee what he may,* shall die g.

e 2 Cor. 5. 10. Reu. 22. 12. Psa. 61. 12. Mat. 16. 27. Rom. 2. 6.

f Who are to be followed.

g Ezec. 18. 4.

The precept therefore which is giuen to an imitator of Orators, I could wish were followed of a Christian imitator. In oratorie imitation two sorts of examples

there

there be: one alwaies, & most necessarie to be followed h, *the other but sometime and in some things. The example alwayes necessarie to bee followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime and in some things to bee followed, are Poets, and Historiographers.*

So in Christian imitation two sorts of examples there be: one to be followed, and that both necessarily, and alwayes, which is our Sauiour Christ: the other but sometime, and in some things, as are good men and women, whether they bee aliue or dead.

Strange perhaps it may seeme, that the good but sometime, & in some things should be imitated. Yet is it not so strange as true. For euery example of theirs may not be followed of vs. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect, and righteous wee may reade of in the holy Scriptures.

1. *The first we may be bold to imitate: as Abrahams faith* i: *Iosephs chastitie* k: *Dauids zeale* l: *Tobias pitifulnes toward the poore* m: *and such like wherewith the Bible is most singularly replenished.*

h Sturmius l. cap. 1. lib. sub de imitat. Orat. Oratorie Imitation. Demmosthe. Cicero. Poets Historiographers.

Christian imitation Christ alwayes to be followed.

Good men sometime and in some things to be followed and why?

Foure sorts of examples of good men mentioned in the holy Scripture.

i Gen 15. 5. Rom. 4. 9, 10, &c.

k Gen. 39. 7. 8, 9, &c. 16. 17, 18.

l Psalme 119. 14. 20, 21, &c. m Tob. 1. Tob. 2. 2, 3, 4.

These are set before vs, that wee should not bee sloathfull, but followers of them *n* which through faith and patience inherit the promises.

Heb. 6. 12.
Num. 12.
erse 14.
Num. 27. 14.
Deut. 32. 51, 52.
2 Sam. 11. 2, 3, 4, 5.
Matth. 9.
r. 69. 70. &c.
Luk. 22. 24. 25. &c.

2. *Other examples there be, which are wicked, as the incredulity of Moses and Aaron* o: *the adulterie of Dauid* p, *Peters deniall* q, *the ambition of the Apostles* r, *&c. which are placed before vs, but for diuers ends. First to keepe vs, from that vaine opinion, which in these daies hath mightily crept into the mindes of many, that the elect and regenerate sin not. For that each of these, yea and all these too were elected, I thinke the most fantasticall will not deny, and yet that they sinned in most hainous maner is apparant.*

Phil. 2. 12.
Deut. 34.
rse 1. &c. 4, 5.
Num. 10.
rse 15. 25.
m. 33. 38.
2 Sam. 12.
rse 10, 11.
Samu. 16.
rse 22.
Luk. 12. 15.
Mat. 10. 42.
k. 22. 25. 26, &c.

Secondly, to make vs the more warily to looke vnto our footing. For, if they so highly in Gods fauour, & so singularly adorned with his heauenly gifts did fall and defile themselues so filthily with sin, with what great feare and trembling ought wee to make an end of our saluation s, *who are nothing comparable in spirituall gifts vnto them, lest as God either punished (as he did Moses* t, *Aaron* u, *and Dauid* x, *with temporall punishment) or reproued (as Peter* y *and the Apostles* z) *them to their amend-*

ment

ment, so he punish vs eternally to our vtter confusion.

Thirdly, though we sin, that we neither go on forward and proceed in wickednes, nor dispaire of Gods mercie no more than they did. For the Lord is a rich ouerall that call vpon him & repent. Therfore ought no man to dispaire. For it is a true saying b, and by all meanes worthie to be receiued, That Christ Iesus came into the world to saue sinners c. Whereby many haue attained mercie, vnto the ensample of them d which shall in time to come beleeue on him vnto eternall life.

Last of all, they are set before vs to this end, that as God is mercifull, so should we be e: and as he is readie to receiue such into fauor as repent f: so should we be mercifull towards all men g, that in his iudgmēt we may find mercy h. Wherby certain both heretickes, as the Cathārans or Nouatiās, who taught that none which sinned after they were regenerate, could be saued i. And Atheists, as Machiauel and his fauorers, who think that iniuries receiued should neuer be forgiuen k or confuted.

a Ro. 10. 12.
b 1 Tim. 1. 15.
c Mat. 9. 13. Mar. 2. 17.
d 1 Ti. 1. 16.
e Luk. 6. 63.
f Lu. 15. 20, 21. Eccl. 1. 18, 19. 20. 32.
g Ma. 18. 28. 22 Mat. 5. 45. Luk. 17. 3. 4.
h Mat. 5. 7.
i Cypr. lib. 4. Epist. 2. Epist. Euseb. lib. 2. Cap. 43.
k Theorem 6. li. 3. comment. cont. Machiauel, p. 314, 315, 316, &c.

3 Other things were wel done by good men.

men in time passed, which in these dai[illegible] cannot be followed of vs without of[illegible] sence to God, as they circumcised thei[illegible] male children the eight day l, *which [illegible] vnlawfull for vs to do* m: *they offere[illegible] sundrie and many sacrifices, I mean [illegible] bloudie sacrifices vnto the Lord* n, *we may not so doe* o, *one brother in thos[illegible] dayes married the wife of another* p, *s[illegible] to marrie now were incest.*

4 *Finally, some deeds we may read [illegible] which were singular, such as neither w[illegible] may, nor others in those dayes might fo[illegible] low, without speciall & extraordina[illegible] motion of the holy spirit: as was Abra[illegible] hams readines to kill his one & only so[illegible] Isaac* q, *as likewise was the spoile wh[illegible] the Iews made of the Egyptians, by de[illegible] taining their iewels of siluer and iewe[illegible] of gold* r. *The doing wherof was cōmen[illegible] dable in them, because they were com[illegible] manded* s, *but most dānable should be i[illegible] others, for that there be commandment[illegible] to the contrarie* t, *but none to do so.*

Whereby it is apparant, that goe[illegible] men are not in all things to be imita[illegible] ted, but as Saint Paul would be so fo[illegible] lowed as he followed Christ u; *so shou[illegible] they doe.*

2 Leu. 12. 3.
Act. 15. 3, 5, & 2.
Gal. 5. 1.
Leu. 17. 4, &c.
Leu. 22. 17. 18. 19, &c.
Col. 2. 20. Heb. 9
Heb. 10. 1. 2. &c.
Deut. 25. 6. &c.
Math. 4. 5. Mat. 22. 4. 25. &c.
Mar. 12. 19. 20. &c.
Gen. 22. 1. 2. 3. &c.
Ex. 12. 35. 36.
Gen. 22. 1. Exo. 1. 1. 2.
Deut. 5. 17.
Exo. 20. 13.
1 Cor. 11.
Mat. 1. 11. Deut. 5
Exod. 20. 13.
Rom. 13. 9. 1

Ther[illegible]

Therefore our Saiuour is the example of vs to be followed, & that alwayes, & necessarie alwayes, for that hee was most perfectly good x: and necessarily, because both himselfe y, and his Apostles z, hath commanded vs to doe so.

But here mislike mee not, I beseech you. For albeit I say, our Saiuour Christ is alwaies, yet do I not say in all things, and though necessarily to be followed, yet not thus hee was GOD, for hee fasted fortie dayes and forty nights a, hee rebuked the waues of the sea, and the windes, and they ceased raging b, hee walked on the sea as on dry land c, with seauen loaues & two little fishes he fed foure thousand men d, besides women and children e, at one time: at another with fiue loaues & two fishes, hee fed aboue fiue thousand men f, besides women and children g: he restored sight to the blinde h, health to the sicke i, to the dead life k, & many other miracles by the almightie power of his godhead he wrought, which are vnimitable (as I may say) of mortall man, in so much as they offend greatly, whether they doe it of superstition, as Papists, or of meere zeale as did the god of

Christ alwey necessarily to bee followed and why?

x Esa. 53.9. Ioan 8.46. 1 Pet. 3.22. 1 Ioh. 3.5.

y Ma. 11.29. Io. 13.15.34. Ioh. 15.12.

z 1 Cor. 1.2. Eph. 5.1.2. Philip. 2.5. 1 Pet. 2.21. Mat. 4.2.

a Luk. 8.1.24. 25. Mark. 4.39.

c Mat. 14.25.

d Mar. 8.9.

e Math. 15. verse 34.38.

f Ioh. 6.10.

g Math. 14. verse 19.21.

h Ma. 9.27. 21, 29, &c.

i Mar. 5.25.

k Ioh. 11.43.

26, &c. Matth. 4.23, 24. Matth. 9.35. 36. Marke 15.35.41.42.

Not

l One fasted for his fasting forty dayes, which he did there then end, of whom Iohn Wierus in a treatise of his De ieiunio Commentitio, pag. 125.

Nor neigh l, who dare enterprise to imitate our Saviour in anything which he did miraculously as a God. My reason because there is neither commandement that we should, nor example of any disciple or Apostle in holy Scripture, that would or durst so doe. For we are not commanded to make a new world to create things visible or inuisible no not in the world to doe myracles & to raise the dead, *said Augustine* m *and so doe I.*

m August. verbis Domini. Wherin Christ is to be imitated.

Our Saviour Christ therefore in those things which he did as a God, must religiously be worshipped, & followed zealously in what he did as a man. He that loueth and hateth what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God n; *he that doth that which Christ did as a man, doeth follow Christ as a Christian should.*

n Theodor. lib. de Actiua virtute.

what that is, this booke at large notably, and Bernard in few words doeth shew, namely o, to abhorre the vanitie of the world, and that couragiously. For Iesus because hee would not be elected a King, fled from the multitude to repent, and that heartily. For Iesus was killed as a lambe to haue true charitie: for Iesus prayed for his enemies.

o Bernardus li. Serm.

1. An

1. *And hereunto are wee moued as by* Reasons why we should imitate or follow our Sauiour Christ.
the commandements both of Christ him-
selfe and of his Apostles Paul and Pe-
ter of which afore. 2. *So partly because*
we are called Christians, but Christians
haue their name of Christ, there-
fore it is meete, that as they bee
heires of his name, so they should
be followers of his holinesse, so Ber-
nard *p*; and no man is rightly called
a Christian, who to the vttermost
of his abilitie doeth not resemble
Christ in his conuersation, so Cy-
prian *q*: *finally.* Who doeth not
imitate Christ, may well bee called a
Christian, but hee is none, so Augu-
stine *r*. For what doeth it profit thee
to be called what thou art not, and so
vsurpe a strange name? If thou lo-
uest to bee called a Christian, shew
the fruites of Christianitie, and
then well maist thou take the name
of a Christian vnto thee, *sayd the*
same Augustine *s*. 3. *Partly for that*
he is our God. Therefore it is our parts
to imitate him whom wee worship, and
serue. 4. *Partly because wee are by na-*
ture giuen to imitation, wisedome would
therefore wee should imitate the best.
5. *And partly because wee are English*
men, who of all other people are most fa-
mous

p Bern. lib. Sent.

q Cyprian de 12 abusionibus.

r August de vita christiana.

s In the fore said place.

mous, and infamous too for imitation, shame were it therefore for vs to imitate so painfully, as many doe in Eloquence Cicero, in philosophy Aristotle, in law Iustinian, in phisicke, Galen, for worldly wisdome, yea to imitate, as most doe the French in vanity, the Dutch in luxurity, in brauery the Spanish, the papists in idolatry, in impietie and all impurity of life the Atheists, and not to follow our Sauiour Christ in heauenly wisedome, and in all godlines of maners.

That we may so do, he from whom euery good gift, and euery perfect gift doth come t, the Father of lights, grant, who with the son and Holy-Ghost bee praised ouermore, both in our hearts, mouths, & conuersation, that others seeing our good workes, may glory our Father which is in heauen u, Amen.

Farewell, in whom we are to follow.

The 30 of Iuly

An. 1580.

Tho. Rogers.

t Iam. 3. 17.

u Mat. 5. 16.

t Pet. 2. 12.

A second Epistle, concerning the translation and correction of this booke.

Sebast. in Castello hauing translated this booke into Latine, thought it good by way of Preface to giue some reasons, both why he had translated the same, being in Latine alreadie, and why so he had translated it, leauing somewhat of the Author out.

The case standeth with me as it did with *Castellio*. Therefore am I to vnfold some reasons, both why I haue translated this booke into English, being in English alreadie: and why so haue I translated it, leauing somewhat out, as I haue done.

For the first I say, that neither is my doing of noueltie strange, nor am I (as I trust) to bee reprooued therefore. For, both I haue examples of good men in all sciences and professions, who to their great commendation haue done the like: as may witnesse the sundrie and di-

uers

uers interpretations of the Work
of Ariſtotle and Plato for phyloſ
phie; of Demoſthenes and Iſocra
for Oratorie; of Galen and Hypoc
tes for phiſicke: for Diuinitie, of t
ſacred Bible: and alſo I haue tak
the tranſlation thereof vpon me, n
not ſo much to tranſlate, as
ſtrate the ſame with places of Scri
ture. For doubtleſſe great pittie w
it, that a booke ſo plentifully, or alt
gether rather fraighted with ſente
ces of the Scripture, was either n
whit (as in ſome) or no better (as
the beſt impreſſions) quoted. Beſide
I haue not onely ſhewed the Cha
ters, but the verie ſentence alſo of
uery Chapter, where what is writte
may be found. A thing which (that
heare of) none afore me hath done
The bringing of which to paſſe, ho
painfull it hath been to me, he alon
can beſt report, who either hath do
or doth goe about the like, how no
comfortable onely, but profitabl
beſides it will be to others, they ſha
find, that zealouſly do read the ſame
: And this whatſoeuer I haue done
was taken in hand at the motion o

the

Printer hereof, whose zeale to
forth good bookes for the ad-
cement of vertue, and care to
lish them as they ought to bee,
uld some Printers follow, nei-
would the sale of good workes
mard many times for lacke of
l handling, nor vaine and vile
kes to the dishonour of God, the
mie of this land, the confirming
the wicked in naughtinesse, and
nating of the well disposed from
tue, I say, to the discredit of the
spell, and abuse of printing,
uld not daily be so broacht as they

In which my translation I haue
her followed the sence of the Au-
r, than his very words, in some
ces, the which also I haue stu-
d, as nigh as I could to expresse
the phrase of the holy Scriptures,
posing it to bee a commendati-
as to *Ciceronians* to vse the phrase
Cicero: so to Christians most fa-
iarly to haue the words of the
y Scripture in their mouthes, and
kes.

Now touching my correction. I
t no good man will mislike the
c. For I haue left out nothing

but

but what might bee offensiue to
godly. Yet is it neither for qu
titie much, nor for number ab
foure sentences. The first whe
is this *a*, *Hoc signum crucis erit in c*
cum Dominus ad judicandum venie
According to *Castellios* translatio
Atque hoc erit signum crucis in c
cum Dominus ad iudicandum venit.
the English copie set foorth by
ward Hakes thus, *and this signe of*
crosse shall be in heauen, when the L
shall come to iudge the world. Wh
sentence forsomuch as I see neit
the Scripture, or any good writer d
confirme the same, I haue left out
together.

a *In the second booke chap. 12. in the beginning almost.*

The second is this *b*, *Sed nec i*
micum Diabolum timebis, si fueris
armatus, & Iesu cruce signatus: Acc
ding to *Castellio*, *Quin ne Diaboli q*
dem inimicitias timebis, si fide armat
& Iesu cruce signatus eris. In the E
glish translation, *Nay thou sh*
not feare the enmitie of the Diu
neither if thou bee armed with fa
and marked with the Crosse of Ie
What needes these words, *A*
marked with the Crosse of Iesu
I haue therefore not mention
them.

b *In the foresaid chapter.*

The third is c, *Non enim ſtat meri-*
um noſtrum, & profectus ſtatus noſtri
multis ſuauitatibus, & conſolatio-
us, &c. According to *Caſtellio, Ne-*
enim in copia voluptatum & conſo-
ionum ſitum eſt meritum noſtrum, of-
que profectus, &c. In the Engliſh
nſlation, *Neither is our merit, and*
comming forward in our duetie
ſiſting in plentie of pleaſures and com-
ts, &c. Which I haue thus En-
ſhed, *Neither doth our com-*
ng forward conſiſt in the flore of
aſures, and comfort, &c. Leauing
t the Word merite. Becauſe
th the Scripture is cleane againſt
r meriting, and the Author too, in
any places d condemnes the
me.

The fourth e, *Sed neque qui tunc*
ſti erant, & ſaluandi ante paſſionem
am, & ſacræ mortis debitum, cæleſte
gnum poterant intrare. According
Caſtellio: Quin etiam qui tunc iuſti
uandiq; erant, ÿ ante ſupplicium tuũ
creq; mortis meritum in cæleſte reg-
m intrare non poterant. In Hakes
nſlation, *Nay, alſo euen thoſe who*
en were iuſtified, and in the ſtate of
lation, could not enter the kingdome
heauen before thy paſſion, and the
merit

c *In the ſame chapter.*

d *At moſt principally in the third booke chap. 26. chap. 52. pag. 6. 27. Chap. 58.*

e *In the third booke, chap. 20. in the middle thereof.*

merits of thy pretious death. Whe
then were they? In hell? I thin
none will say it. In Abrahams b
some, as some *f*, in *Limbo patrum*
other Papists *g* doe say: but that w
not easily be proued. Wherefore
that which otherwise might offe
the godly, I haue cleane omitted a
left out that sentence.

f Catech. Trident vpon these words of the Creed *Descendit ad inferos*. Bern. in sest omnium. Sanct. ser. 41. *g* D. Ioh in 4. dist 45. q. 1. Art. 3. Iauellus philosoph. Christ. p. 8. Tract. 4. cap. de locis infelicium damnat.

And as I haue ouer-past wit
out mentioning these, which sauo
of superstition: so haue I adde
some godly sentences, which ha
beene omitted both by *Castellio* a
such as followed him, as may a
peare both in the 47. according
Castell, as in mine the 48 chap. wit
in three sentences of the beginning
and also in the 63. as in mine the 6
chapter, somewhat after the midd
thereof.

So that I maruell, both why the
were omitted, and the rest not
mended by such as haue taken th
translation of this booke vpo
them. I grant they haue done th
dutie of Translators, yet sure I a
they haue neglected a greater du
tie than of Translatorship. For n
part I had rather come into th
displeasure of man, than displea

God

od; and rather moue the obstinate
reticke, than offend the weake and
mple Christian.

It may be obiected, that I might
ue giuen some note by the way:
nd so let them passe, as doth Eras-
us in his Translations. Surely E-
smus might better doe so in Latine
an I may in English. For as much
s most are learned, and haue iudge-
ent which read his, and I doe that
hich I doe for the simpler sort. And
ere other books that I could name,
xcellent for many good pointes,
et for some things superstitious,
urged and corrected, sure I am,
oth God would greatly like there-
r, and many men would then reade
em: who now reiect them, & much
rofit would be reaped, whereas now
ere is either little or no profit at all
aken.

One chapter you shall finde in this
y translation more than is in o-
her bookes. Yet haue I added no
hapter, but diuided the 6. chapter
f the third booke. Forasmuch as it
omprehendeth partly a thankes-
iuing to GOD for his benefites:
nd partlie a commendation of
haritie, which aptlie mee thinkes

makes

makes two chapters.

Now hee, who principally b
stirred the Author to make
booke, and meete to doe what I h
done, euen God Almighty, graun
that both you and I, and
euerie of vs may vse
it to the comfort
of our soules
Amen.

Yours in Christ

THO. ROGER

A godly Preface made by him, whosoeuer he was, that translated this booke out of the Latine tongue, into the French.

IF this booke, which concerneth the following of Christs example haue hertofore yeelded some fruit to such as haue giue themselues to the reading ther-: I thinke it will yeeld no lesse hereafter, ecially now that it is rid and clensed om a number of imperfections that were it afore.

And although it be apparant, that the nuersation of such as call themselues hristians, is wonderfully corrupted, yet notwithstanding because God is so good, at hee will euermore draw some one or her of an infinite multitude; from it: it aketh me that I am not altogether out of ope.

Againe, like as in great and sore diseases, the best remedies that can be deuised, e wont to be applied with all speed: when the more we see wickednes and vngodliesse to abound, the more ought we to conder by what means they may be remedied, at some may be saued among so many ousand, which are hard hearted, and enies to all good warnings.

It must needs be granted, and experience rooueth it sufficiently; that there was euer any age, wherein Christians haue beene

beene more out of order, nor haue had
regard of godlineſſe, than they haue at
day: yet notwithſtanding, this ought no
barre from hoping, that God wil draw ſ
continually to himſelfe. On the other ſ
like as among a great ſort which are ſ
ken with extreame ſickeneſſe and diſe
ſome do alwayes ſcape, as it pleaſeth G
ſo it is to be hoped, that among an infi
number of falſe Chriſtians, God will to
ſome, to bring them backe from the fil
neſſe and corruptions of the world,
to lead them to the fearing of himſelfe.

Moreouer, it is not to be doubted,
that God hath alwayes ſome ſeruants o
as it were couered vnder the great num
which by the power of his holy ſpirit
liue continually in all pureneſſe and v
ſtedneſſe, without cleauing or conſen
to the vngodlineſſe and diſorderedneſſ
the wicked.

And this is it which confirmeth me
my hope, that this little booke ſhall no
vnprofitable nor fruitleſſe.

Neuertheleſſe this booke is not full
great cunning, nor beautified with flo
of humane wiſedome, neither doth it
courſe or treat of high and darke thin
neither is it ſtuffed with ſubtill queſti
and arguments, nor indited with eloqu
ſtile, as thoſe commonly bee which
propounded and ſet forth to the wo
rather for boaſting and vaine glorie ſa
than for any deſire to doe other
good. This booke is plaine and with
any great gayneſſe, but yet ſo full of go

nd wholesome instruction, that I dare well
uow, that whosoeuer readeth it with a
ight disposed mind, without respect to any
ther thing than God, and the saluation of
is owne soule, which is the onely marke
hat we must leuell at; he shall reape sin-
ular profit thereby.

Profit of this Booke.

As for my part I can witnesse of my
lfe, that God hath oftentimes made it to
ue me for a spur to quicken and waken
e vp from my slothfulnes and dulnes, and
kindle in me a desirousnes of his seruice:
d I hope that the like shall befall to all
ch as shoot at none other marke, but to
now, feare, and loue him with a pure right
eaning, and single mind, and to lead a ho-
e conuersation before him.

And in good sooth it may well be said,
at vnto true Christians, good and holie
ookes are as ladders to climbe vp to hea-
n, as sparks to kindle the heat of the spi-
, when it is quenched or waxed cold in
em; and as props to stay vp their faith,
t it may increase.

Good bookes as ladders to clymb vp to heauen.

I speake of true Christians: For as for
em that are Christians but in words and
eremonies, some of them be so bereft of
ll true feeling of God, and of their owne
onscience, that they neuer enter into the
onsidering of the thing that might be a-
ailable and necessarie to the well instru-
ing of them in the truth, and to the trai-
ing of them to some godly behauior; but
re wholly giuen to the things of this life,
s though there were none other after it.
nd other some haue their minds so tyed
o the letter, that they can make none ac-
ount of any other bookes, but such as
ay make them skilfull, eloquent, sharpe

 witted,

witted, and subtill, and consequently w
derfull among men, despising all s
workes as may make them better, by m
ning them to the exercises of their pro
sion. And of this sort the number is ve
great now a dayes; of whom nothing
be said, sauing that (as the Apostle spe
eth of them.) They can well enough
with their mouth, That they know God,
in their deeds and workes they renou
him. a

a Tit. 1. 16.

And truly we be come to a time wher
we be more giuen, and more hastie to
son and dispute of our religion, than to
religious in deed; more giuen to m
great and large discourses of it, than to
it in practise, and to shew the truth
purenesse of it, by our holy conuersati
and at a word, more giuen to talke tha
do: in so much that we may well perce
That the Christian profession is not
else now a dayes but a lip wisedome, a
skill to hold talke among such as
their vaunts of it.

But what? do I tearme it lip wisdom
Nay, would God it were not rather tur
into a fleshly and licentious loosenesse,
we may partly see already by too many
fects thereof.

But so doth it alwayes befall to such
hauing receiued Christs doctrine, app
not themselues forthwith to the forsak
of themselues, without the which it is
possible for us to bee Christs true dis
ples b. For as the light cannot match wi
darknesse: so cannot Christs spirit ma
with sinne, and the lusts of the flesh,
somuch that if the practise thereof bee
mitted, there is none other thing to b

b Mat. 16. 14.
c 2 Co. 6. 14.

look

looked for but a kinde of libertie, whereby men shaking off all yoake, shall giue themselues ouer to all euil, and sooth themselues in their sinnes; not that they keep not still some outward shew & countenance of godlinesse: for vnlesse it be some epicures and godlesse men, they neuer proceed so far as to doe away, and to giue ouer all seruice of God.

But yet are all such shews and outward countenances in vain and of none account before him which requireth mens hearts *d*, and contenteth not himselfe with the only outward deeds *e*, wherwith notwithstanding they thinke to quiet their owne consciences, and to auoyde the feeling of Gods wrath for their sinnes; which thing may well serue for a time in the behalfe of the Ignorant, and of such as haue no better skill: but as for those which know wherein the seruice of God consisteth, they cannot but be meruailously abashed, if they fall to examining of their owne wicked conuersation.

d Deut.6.5.

e Ioh.4.22.

For there is no kind of ceremonie (how faire a shew soeuer it beare, no not euen though it be of the number of those which God hath enjoyned for the keeping of order in his Church) that can satisfie the conscience which is troubled with the feeling of it owne sinne, and make it sure before the iudgement of God; who will not iudge vs according to ceremonies, but according to our works *f*.

f 2 Co.5.10.

Wee read what Iesus Christ will say to such as shall haue cast out Diuells in his Name *g*, propheeied in his Name, and wrought many other great things in his Name: Away from me (wil he say to them)

g Mat.7.23.

yee workers of wickednesse. How much more then will he say so, to such as occupying themselues alonely in some ceremonies, and not in the true godlinesse, which the Apostle saith is profitable to all things, shall haue giuen themselues to follow their flesh and the world?

h 1 Tim. 4. 8.

To be short, we must come to this point that for as much as Christianitie is not an outward profession, nor a thing that consisteth in outward ceremonie (so as it may suffice to busie our selues about it) or in words (as who should say it were enough to haue the skill to talke and discourse of it, as men doe of their worldly sciences) but it is the verie power and might of God whereby God intendeth to renew, and as it were to create againe his owne image and likenesse in man, who is fallen from it by his owne fault, and to set it again in the former brightnes & perfection, that he may attaine again to the blessed immortalities: it is not to be doubted, but that the same is the thing whereon we ought to fix and settle the eyes of our minde, and whereunto we ought to applie all our wits, straining them earnestly, and to the vttermost of their powers to attaine thereunto. Otherwise we shal but lose our labour, in seeking after this or that, and all that euer we can doe shall serue to no purpose, but onely to traine vs the further from the marke that is set before vs.

i 1 Tim. 1. 16. 2 Cor. 1. 22.

I know well, it will be replied hereunto, That the thing which I speake of cannot be obtained in this life, wherein we be subiect to so many infirmities k, and are so corrupted and fraile, that it is vnpossible to attaine thereunto.

k Gen. 6. 5.

Neithe

Neither doe I say, that we can attaine so farre, as to be set perfectly again in our former vncorruptnesse, so long as we be held wrapped in this mortall bodie *l*. That is, reserued for the world to come, wherein all thing, shall be reduced to the higheſt perfection *m*. But my meaning is onely to declare, that the thing which shall be accomplished there, must be begun in such wise here, as we may not cease to draw neerer and neerer vnto it *n*, by shortning our way continually.

And surely, the Scripture teacheth vs manifestly, That none shall become partakers of the glorious rising again *o*, wherein consisteth the full measure of our felicitie, but those who haue endeauoured here to die vnto sinne, and to liue again in newnes of life, which is called the right resurrection, euen by the spirit of Christ, whom all true Christians haue cloathed themselues withall, which haue mortified the deeds of the flesh *p*, which haue put off the old man *q*, with all his works, and put on the new man, according to the image of him that created vs, and which haue cleansed themselues here from all vncleannesse, both of bodie and soule.

And that is the reason why S. Paul *r* hauing said, That when Christ appeareth, we also shall appeare with him in glorie, doth forthwith warne vs to mortifie our members that are vpon the earth, whereby he doth vs well to vnderstand, that this mortification must go afore in vs here, if we purpose to attaine to glorie.

The same Paul telleth vs, That our bodies shall be quickned by reason of Christs spirit *s* which shal haue dwelled in vs here,

l 1 Wisd. 9.15.
m Ro. 2.11.
n Phi. 3.12.
o Ro. 6.4.5.
p Gal. 5.19. Rom 8.4,5.
q Eph. 4.22.
r Col. 3.1.
s Ro. 8.11.

and whereby wee shall haue represſed all outward affections.

t 1 Ioh. 3. 3. Also S. Iohn protesteth t, that whosoeuer putteth his trust in Christ doth purge himselfe after the example of Christ.

To be short, There be infinite texts touching this point in the holy Scriptures. And though there were no more but this one, which they vtter so often; namely, That the vnrighteous shall not inherit the u 1 Cor. 6. 9. Kingdome of God u, it might be enough to content vs withall, and to put vs in feare, and to mooue vs to true and earnest repentance.

But alas, we be so loath to yeeld to this point, and our flesh breedeth vs so many hinderances, that we doe what wee can to eschew that burthen, and to shake it off from our shoulders. But in so doing, what do we elſe but fight against our own soules health and resist God grace, who commeth to saue vs? howbeit by such meanes as hee himselfe hath ordained, and by such wayes as he commandeth vs, and not by meanes or waies of our owne chusing.

Well sayd. God hath commanded vs to beleeue in his sonne, and for our beleeuing on him, he promiseth vs euerlasting life. So as all they which beleeue in Christ, taking him for their Sauior, and applying to themselues al the benefits which he hath purchased for vs by his death, are in the right way.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the spirit x, they which Ro. 8. 1. take paine, to frame themselues to the will of Christ, into whose bodie they be grafted, and vnto whom they be knit together

as

his liuely members y: they which indeauor to loue God, and to giue ouer the loue of themselues z, and of the world a, they which haue their whole conuersation in heauen b, they which loath their former life, and for feare of falling thereinto again do the more watch, and looke the warilier to their thoughts, deuices, words, & deeds, they which feeling their owne weakenesse and infirmitie, make incessant prayer vnto God, for the spirit of strength and stedfastnes c, and which feeling their coldnes and vnlustines, doe craue the spirit of feruencie and earnestnesse; they which in aduersitie do keepe themselues from murmuring, and endeauor to be patient d; they which bethinke themselues of Gods benefits, and yeeld him thankes for them e, they that straine themselues to succor their neighbours both in bodie and soule f, and at a word, they which crucifie the flesh, with the affections and lusts thereof g.

Insomuch that they in whom these fruits are not found, ne make not the talent of faith to preuaile in such manner as I haue told you, cannot be said to be in the number of the true beleeuers and faithful ones, notwithstanding that they pretende some countenance of honestie: and therefore much lesse can those be said to be of that number, in whom the works of the flesh h are apparant.

But some fleshly Christian will say still, That as for him, he is cloathed with the righteousnesse of Christ, that the perfect obedience which Christ hath yeelded to GOD his Father in satisfying the Law, is imputed vnto him, as if hee himselfe had yeelded it: and to be short, that hee is

Imputation of righteousnesse.

y *Eph.3.17.*
z *Luc.9.13.*
a *Io.2.15.*
b *Phi.3.26.*
c 1 *Thes.15.17*
d *Ro 5.3,4.*
e *Psa.116.12*
f *Ro.12.4.*
g *Col.3.5.*
h *Gal.5.19.*

reckoned for righteous by his faith, so none of al his imperfections are to be mad account of.

If thou listest to beguile thy selfe, the maiest: but it will be to thy harme & co fusion. Indeed Christ layeth not our sinne to our charge, if we beleeue aright in him neither shall our imperfections hinder th vertue and efficacie of his death. But t beare thy selfe in hand, that Christ holdet thee for righteous, when thou giuest th selfe to vnrighteousnesse, and hast non other care but to follow thine owne inordinate lusts; it is not only a doing of great dishonour vnto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement dareth say, That Christ holdeth him for lowly, which is puffed vp with pride? Or for liberall and charitable, which is full of nigardlinesse, distrust, & vnkindnes? or for a louer of God, which is full of selfe loue, and loue of the world? or for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindfull of Gods benefits, which is vnthankfull? Or, (to speake more homely) a whoremonger for a chast person; or a glutton, & a drunkard, for a sober & moderate feeder? I beleeue that euen thou thy selfe (if thou consider it throughly) wouldst be ashamed to thinke it, and much more to speake it. For how is it possible, that a man should be righteous without righteousnesse, good without goodnes, vertuous without vertue?

Saint Iohn saith manifestly, That at Christs

Christ is righteous: so hee that worketh righteousnesse is righteous, and that hee which sinneth is of the Diuell: yea, and hee with moreouer, that the thing wherein the children of God do shew themselues to differ from the children of the diuell, is, that the one sort worke righteousnesse, and the other sort worke sinne. i 1 Ioh. 3. 7.

And of a truth I cannot tell how Gods true children, who are all true Christians, should otherwise be better marked out, than by their applying of themselues night and day, to doe whatsoeuer is pleasant and acceptable to their heauenly father: whome because they know to be righteous, they also doe wholly endeauour themselues to doe righteous things, wherein they shew themselues to be borne of him, as S. Iohn sheweth yet further: If ye know (saith he) that God is righteous, know yee also, that whosoeuer worketh righteousnes is borne of him. k 1 Ioh. 2. 29.

Moreouer, how can it come to passe, that the true Christians should not giue themselues to righteousnesse, seeing they haue Christs spirit, (for he that hath not Christs spirit, saith the Apostle, is no Christian) which being holy of himselfe, cannot but driue forward the partie vnto all holinesse whom he possesseth? It cannot be but that he must needs bring forth his fruits, which are louingnesse, gladnesse, quietnesse, mercifulnesse, meeknesse, faithfulnesse, mildnes, and stoidnesse. To be short, it cannot be, but that he must needs alter the whole man both within and without, to make a new creature of him. l Gal. 5. 22.

But see to what point Satan & our owne nature bring vs; namely to fall asleepe, and

to sooth our selues in our vices, and
make vs to let the bridle lie loose on
our
necks, and all vnder colour that Christ
m 2 Co. 5. 19. putteth not our sins vnto vs m: nay, he
imputeth them vnto vs, if we continue
n Tit. 2. 11. them n. For he died not to leaue vs in the
still, but so take vs out of them really
o Ro. 6. 5. in verie deed o, as witnesseth further Saint
p 1 Ioh. 5. 5. Iohn, who telleth vs plainly p, That Christ
appeared to take away our sinnes.

In which place he intends not to speak
(as I take it) of the forgiuenesse of our sins
past, but to say that Christ doth really and
in verie deed, take away their sinning in
workes, which doe beleeue on him; which
cannot be done, but that he must also there
with put into them, and imprint in them
the loue of righteousnesse.

Neuertheless, I will not straine my self
any further about this matter, which
would require a whole booke, rather than
a Preface. And in good sooth I had not
spoken so largely thereof, but that I hope
to doe some men good thereby, who vnder
pretence that they deserue not ought at
Gods hand, doe make so small account of
the good workes which God requireth at
our hands, that they giue ouer the exercise
of all goodnesse, and do weed out of their
hearts all regard of godly life, & of seeking
q Phi. 2. 12. their souls health with fear & trembling q,
Rom. 13. 12. as they shew well enough by the sequel.

Furthermore, I thought by that meanes
to draw on the Readers to the receiuing
of this little Treatise the more willingly:
wherein, as there is not any thing contai-
ned, but such as may serue to teach vs to
order our life well; so was it also requisite
to shew, that there is no point of Christia-

nitie

tie in vs, vnleſſe we ſet our whole heart thereupon. And on the other part, for as much as the ground hereof is, how we may follow the example of Chriſt, it were verie conuenient to warne Chriſtian folke to inforce themſelues thereto without flattering themſelues, and without feeding themſelues with vaine opinions, that might turn them from the right way, or hinder them in it. For ſeeing that Chriſts life was not ſet forth vnto vs, alonely to make a legend of it, or to make a wondering at it in words, but to be followed by vs: it is the marke whereunto we muſt tend in drawing to perfection ſo neere as is poſſible, and as much as our frailtie can afford. And otherwiſe, ſeeing we be tolled thereunto by Ieſus Chriſt himſelfe, not onely in words, but alſo by examples, which are as liuely portraitures of the life which we ought to lead here, in waiting for his glorious comming againe, we cannot exempt our ſelues from it without preiudice of our ſaluation, no, nor yet without bewraying that wee haue no liſt to it. For were wee rightly deſirous to become happie, and to attaine to the endleſſe life which is promiſed vs in Chriſt, we could not ſhew it better than in taking the way thereto, whereby we both may and muſt attaine vnto it.

And that way is none other, than to beleeue in Chriſt, and to walke as he walked. And that is Saint Iohns meaning, where he ſaith, That he which ſaith he dwelleth in Chriſt, ought to walke as he walked, that is to ſay, hee ought to endeauour to liue as he liued. There are alwayes enow which boaſt themſelues to beleeue in Chriſt, or to be Chriſtians: but the verie meane to know them,

1 Ioh. 2. 6.

Boaſting Chriſtians.

them, is to marke whether their whole co
deuor be to follow Christ or no, which is
the badge of this so excellent profession,
as it were the faire coloured liuerie whe
by we shew and declare our selues to
the same indeed, which we report o
selues to be.

And certes it is not possible, that the
which are vnited and knit vnto Christ,
his membes, should be touched with a de
sire to resemble him, & to follow his step
For the verie thing wherein the vnion an
coniunction are shewed, is, that the mem
bers doe shew themselues to be of the self
samethat the head is. And where that is no
done it is an euident proofe, that the mem
ber is rotten, senceleſſe, and void of the life
which is in the head.

And in this behalfe I report me but to
the iudgement of man, who is wise enough
of himselfe to attaine easily to that reason.

Not without cause therefore doth Saint
Paul say, That wee must be of the same
mind that Iesus Christ was of. For there-
by his meaning is to giue vs to vnderstand,
That we which are members of Christ
must be answerable to him in vnitie of af-
fection and will. Which thing hee teach-
eth yet more plainly in another place,
where he saith, that we bee graffed into
Christ after the likenesse of his death and
resurrection: meaning thereby, That wee
which are ioyned vnto Christ, as an impe
is to the stocke of a tree, ought so to liue
of his life, as there may not appeare any
deformitie in vs; but that as he hath died,
so we must die also: and as hee is risen a-
gaine, so we must rise againe likewise, wee
must die (I say) vnto sinne, and rise againe

vnto

Phil. 2. 5.

Ro. 6. 5.

newneſſe of life; for that is the death
the life which he ſpeaketh of.
Which thing I haue ſaid, to the end that
which boaſt our ſelues to be Chriſts
bers, ſhould vnderſtand, That our van-
of that title is vaine, if wee labour not
eſemble him in all our whole life. And
what things? not in raiſing the dead u,
giuing ſight to the blinde x, in healing
ſicke y, or in faſting fortie dayes z, (for
ſe are miracles which he wrought both
himſelfe, and by his Apoſtles, for the
firming of his doctrine amongſt men,
at they might receiue it as heauenly, and
mming from God: and he wrought them
ce for all, without any need of hauing
em done againe by vs) but in following
s vertues, as his faith, his obedience his
tience, his conſtancie, his temperance, his
wlineſſe, his meekneſſe mildneſſe, gentle-
ſſe, perſeuerance, diligence, earneſtneſſe
praying and thankeſgiuing, and many
her things.

All the which he did, not to make a ſhew
them to vs, but to train vs to the ſame by
s owne example; not to impute them af-
r ſuch a ſort vnto vs, that wee ſhould be
eld for ſuch as he himſelfe is, without be-
g ſo indeed: but to the intent that as hee
d them, ſo we ſhould doe them too, as hee
imſelfe ſaith a, and as Peter ſaith b, to the
nd we ſhould follow his footſteps.

And how ſhall wee know that wee be in
im, and are made partakers of his graces,
ut by our endeauouring our ſelues to
eepe his commandements? And ſoothly
he onely meanes to know and to be aſſu-
ed in our ſelues, that we dwell in Chriſt, &
Chriſt in vs, is our keeping of his com-

mande-

u Iob. 11. 43.
x Mat. 9. 28.
y Mat. 2. 3.
Luk. 5. 18.
z Lu. 4. 2, 3.

a Mat. 11. 28.
b 1 Pet. 2. 21.

d 1 Ioh. 2. 3, 4. mandements as S. Iohn teacheth d, and
further, That our knowing that he dwe
in vs, is by the spirit which he hath g
vs, because that by that spirit we ende
to follow him, and to frame our selu
his will, whereby we yeeld proofe of
vnion that is betweene him and vs.
euen as the children of this world, do
neesse themselues to be all one with
e 1 Ioh. 2. 3. 15, 16. world, by following their worldly l
ambition, couetousnesse, and pleas
which thing I say also of the member
Satan. So in like case, the Christians
themselues to be made one with Chri
his holy Spirit, when they follow Ch
step by step, and make his life to s
them, as a most perfect rule to lead
life by.

What remaineth then to be done in
case? Soothly, that we on our part doe
force our selues, by eschewing all flo
sulnes, which being hurtfull and noyso
in all things, is most hurtfull and novs
in this behalfe: for so much as it is of s
importance, that we cannot neglect it wi
out wilfull disappointing our selues of
saluation and soueraigne felicitie.

This way is narrow and rough, I c
sesse it so, as all Christians doe, and so d
f Mat. 7. 14. Christ himselfe say it also e. For in as m
as thereby wee must forsake our selues
g Luc. 9. 23. follow Christ? (which is very painfull
hard to flesh & blood, which desireth
thing but her owne pleasures and comm
duties) no doubt but we feele it to be ve
bitter and burdensome. But what for that
Yet must we take that way, without ste
ping aside one way or other. For that
the onely way, which after many labours

d pinches, leadeth in the end vnto life:
for the other way, it is verie broad,
re, and accompanied with great plea-
e, but the end thereof (saith he) leadeth
to death. Now it is much better to goe
labour to rest, by tribulation to ioy, and
death vnto life, than contrariwise, to go
rest to labour, by ioy to tribulation, and
life to death: for looke what thing
meth last shall be euerlasting.
What thing then should hold vs backe,
hinder vs in this race? If it be the world
ith all the goods, honours, and pleasures
ereof; let vs vnderstand, that all those
hing passe away *h*, like an arrow which
shot at a white, the trace whereof is not
rceiued any more when it is once past.
it be the roughnes and vneasines of the
ay; let vs consider how there is nothing
vneasie, nor so rough, which becommeth
ot easie and smooth by continuall vse.
If it be the infirmitie and weakenesse of
ur nature, let vs thinke vpon him which
ath promised to stand by vs, to helpe vs,
nd to strengthen vs; who being good, wil
elpe vs, and being Almightie, will also
trengthen vs, conditionally that wee pray
o him continually *i*. Aske (saith he) and it
hall be giuen vnto you, seeke and ye shall
nde, knocke at the doore, and it shall be
pened vnto you. Prouided alway, that we
n our side doe straine our selues *k*, for he
elpeth not them that are idle and do no-
hing. Hee giueth his spirit, but it is to
uch as feeling their owne feebleneſſe, and
eing displeased with it, doe earnestly de-
ire and craue his spirit *l*. To such as no-
hing aske, nothing he doth giue. It is euen
he that worketh in vs; Howbeit, not so
long

h 1 *Cor.*7.13.
1 *Ioh.*2.17.
i *Luk.*11.10.
k *Mat.*11.12
l *Luk.*11.13.

long as we our selues sleepe, not so lon
we fold our armes acrosse, and much le
long as we resist him.

m Mat. 11. 12

The Kingdome of GOD (saith
Christ) suffereth violence m, and the
lent plucke it to them. And who be t
violent? Those which being inflamed
great desire and zeale to fashion th
selues like to their Head doe offer viole
and force to themselues, to the intent
their nature and flesh being restrained
bridled, may not cast any impediment
the way of Gods spirit, which worketh
them, which feeling themselues cold a
lazie, whether it be in praying to God,
in giuing him thankes for all things, o
any worke of godlines, either towards G
or towards their neighbours, doe quick
and stirre vp themselues, without suffer
themselues to go on, and to be ouercome
their flesh: which take paines to mat
all their own thoughts and affections, a
to restrain them from passing their boun
and from roauing astray, setting a
watch vpon their mind, and following t
counsell of the wise, because that from t

n Mat. 15. 18

mind commeth the wel spring of all euil
which, knowing how easie it is for them
slip aside at euery least occasion in t
world, doe set good guard vpon themselu
continually, labouring to subdue and ou
come themselues: and finally, which
Christs spirit doe incessantly crucifie t
flesh and the lusts thereof.

And of a truth, we be of our owne n
ture so contrarie to God, and so bent
the seeking of our owne selues, and o
affections are so headie and vehement, an
we be haled vnto euill with so great fore

r flesh, that we muſt not thinke that
can haue his dominion in vs, vnleſſe
ſe great force to ouercome and ſubdue
lues to him.

notwithſtanding, there are ſome now
es, yea and a great ſome, who without
g much paine (I will not ſay without
g any at all) ceaſe not for all that, to
afde ward, That they be of Gods
dome, but they deceiue themſelues.
ſeeing that Gods kingdome is righte-
eſſe, peace, and joy through the holie
ſt, as ſaith Saint Paul o; how can it o Ro.14.17.
e place in them which ſuffer vnrighte-
eſſe to raigne in them? And verily it
ſuffring it to raigne, when they repreſſe
t, according alſo as they ſhew in effect
heir conuerſation, which is no better
the conuerſation of thoſe whom they
lemne.

kuow well they haue their ſhifts for it,
g, That we haue no power at all, that
ſhall be fleſh ſtill as long as wee be in
life, and that we cannot proceed farre
ward in this great frailtie and weakneſſe
ur nature, but that Chriſt will ſupplie
ur wants, and not lay our ſinnes to our
ge. Yea verily, but when they ſay ſo,
ather flatter themſelues after that man-
, perceiue they not how they degrade
mſelues from the degree of Chriſtians?
if they cannot obey God, and doe the
g that hee commandeth, they haue
Chriſts ſpirit p; and if they haue not p Ro.8.9.
liſts ſpirit, then are they not Chriſti-
Saint Paul ſaith well, That the fleſh
her will nor can obey Gods Law: but
he addeth therewith, That Chriſtians
not in the fleſh, but in the Spirit. You

be

be not in the flesh (saith he) but in the
rit; at leastwise, if Gods Spirit be in
Whereupon it must needs follow, tha
which cannot obey God, are in the
and those (saith he) cannot please G

Which reason may serue also to thi
ing of theirs, That we shall always be
We are flesh by. For if we alwayes be flesh, we shall al
be still vnchristian-like: because that
flesh, and to be Christians, are things
can by no meanes match together; I
to be flesh in such wise, as to make
other trade, thā to follow a mans own
For otherwise I denie not but that the
is still in vs so long as we be wrapp
this mortall bodie to prouoke vs vnto
and to make war against the Spirit; bu
to follow the froward motions of it
more. For this standeth true, that wh
euer followeth them, is not to be regi
in the number of Christians. And there
Saint Paul threatneth euerlasting dea
q Ro.8.13. such as liue after the flesh q, specially
they haue been taught, that they be alw
subiect vnto damnation.

As touching our frailtie and weaken
wherewith they thinke to preuaile c
nually against such as presse them
their dutie: Surely I confesse with th
That it is great, and such as maketh
the holiest to be ouerthrowne and
quished oftentimes by the Diuell and t
owne flesh, which thing they lament
bewaile: but as for to make a shield
defence of it, to sooth themselues in
vices, and to take license to follow
lusts; it is for such folke to doe, as seek
manner of occasion to doe euill & to
way all regard of vpright dealing and
scoffing

eſſe, which thing cannot agree with
Chriſtians, whoſe whole ſtudie is to
aine themſelues in good workes, as
hat know how ill it beſeemeth thoſe
n profeſſe themſelues to bee made
e by the bloud of Ieſus Chriſt r, to r Heb 9.14.
backe to the defiling of themſelues
e.
reouer, To ſay that Chriſt wil ſupplie
r wants, and not charge vs with our
, whereunto wee haue yeelded our
s ſo freely and willingly, after wee
knowne him, ſemeth in my iudge-
t to tend to none other thing, than to
e Chriſt a cloake for our vices, and to
occaſion of his grace to flatter and
taine our ſelues in them, which can-
be done without manifeſt wicked-
.
or ſeeing that Chriſt maketh vs parta-
of his grace, vpon condition that wee
lead a liſe both pure, holie, and beſee-
g him, and to bring the ſame to paſſe,
n promiſe vs his Spirit, ſo we aske it of
in faith: if we doe the contrarie, it will
be without doing him wrong. Where-
ugh it will come to paſſe, That wee
l bereaue our ſelues of the benefit of
Redemption, and make our ſelues vn-
thie thereof. For (as S. Iohn teacheth
) Chriſt his bloud maketh none cleane,
e thoſe which walke in the light, as God
ight ſ. ſ 1 Io. 1. 7.
But I beſeech theſe men in the Name of
od, to conſider theſe things aduiſedly,
d to thinke earneſtly vpon this ſaying of
riſts that, Not all they which ſay, Lord,
rd, ſhall be ſaued, but they which doe
e will of his heauenly Father t. Neither t Mat. 7. 21.
words

words nor ceremonies doe prooue fa
be Christians, children of God, fa
ones, members of Christ, and cho
God (which are titles wherewith the
themselues, as with things which
peculiarly and alonely vnto them) bu
deeds and their loue proceeding fr
pure heart, from a good conscience
from an vnfained faith.

Let vs then conclude, that the onel
marke of Christians and right beleeu
loue, without the which a man may
talke of Christ, and of the Gospell, and
may well haue the Sacraments, and a
godly ceremonies that can be deuised,
yet all shall be nothing *u*.

u 1 Co. 13. 1, 2, 3.

And would God that the Christia
our time, as well the one sort as the o
(for alas, they be diuided asunder) ha
it well in vse these former yeares. For
should we not see now so much ha
heart-burning, crueltie, medling, sedi
part-taking, treason, treacherie, desire o
uenge, and other infinite mischiefes
raigne amongst vs. Neither should bl
haue beene shed after such a sort, an
so great aboundance as it is; and yet
shall be, vnlesse God vsing his absolute
wer, restraine mens minds, which are
fiercely bent, and fleshed one against a
ther, so as they may not be able to br
their desires and passions to passe: and t
they also on their side doe suffer the
selues to bee bowed by acknowledg
their faults, and by hauing recourse to
remedie of repentance, which is the o
meane to appease Gods wrath so kind
against vs: and at a word, doe turne th
rage and crueltie into mildnes and char

l to lay forth the matter yet more par-
ly, the Christians are those which cru-
he flesh, with the lusts and affections
f w. The children of God are they
re led by Gods spirity, and not by
Diuels spirit, nor by their owne affe-
. The faithfull are they, which not on-
enting themselues truly, doe trust in
mercie through Iesus Christ, but also
ercise themselues in all good workes,
s saith S. Peter z, do endeauor to shew
ir faith, strength; in ther strength, skil;
ir skill, staidnesse; in their staidnesse,
nce; in their patience, godlinesse; in
godlines, brotherlinesse; and in their
erlinesse, louingnesse. The members
hrist are they that take paine to frame
fashion themselues like vnto their
, as much as can be in this life; assu-
themselues that it is not possible for
Head to be of one wil, and the members
other a. Gods elect or chosen are they
endeauor to be holie and vnblameable
re him in loue.

hose, those be the marks wherby a man
and ought to discerne them from the
eleeuers, the heathenish, the vnholie,
children and limmes of the Diuell, and
lly from all kinds of false Christians.
n respect whereof it is not amisse to al-
ge the saying of Saint Augustine: The
ked man (saith he b) may haue baptisme,
may haue the gift of prophecying, hee
y receiue the sacrament of the bodie and
ud of our Lord, he may beare the name
a Christian, and haue Christs name
is mouth, and he may haue other ver-
s: but charitie is the thing which the
icked cannot haue, it is peculiar to the
true

Marks of christianitie.

x *Gal.* 5. 24.

y *Ro.* 8. 14.

z 2 *Pe.* 1. 5.

a *Eph.* 1. 22.

b *Aug. de laud. de Charitate.*

true Christians. And therefore (sai
let euery man examin himselfe what
d 1 Co.11.31. ueth d, and thereby hee shall finde
Citie he belongeth. If he loue the
and worldly things, that is to wit
nesse, money, or honour, he is a Cit
Babylon. But if he loue God, he is
sen of Ierusalem. He is good and rig
and therefore he must not doubt,
that God will at that day giue
vnto him the crown of
Righteousnesse.
Amen.

The first booke of the IMITATION of CHRIST.

CHAP. I.

That all worldly things are vaine, and to be contemned.

HEE which followeth mee, saith Christ *a*, doth not walke in darkenesse, but hath the light of life: by which words we are inioyned to imitate his manners and conuersation, if wee desire truly to be enlightned, and deliuered from all blindnesse of heart.

a Io.8.12.

Wherefore it is our parts, most earnestly to consider what the conuersation of our Sauiour was.

The doctrine of Christ surpasseth all the learning euen of the best men *b*, and a man indued with his Spirit, findeth an hidden, & heauenly Manna *c* in his words, but for want of the Spirit of Christ *d*, many though much they heare, yet little they profit by the preaching of the Gospell.

b Io.7.46.

c Reu.2.17. Ioh.14.26.

d Io.16.13.

Wherefore, if any would fully vn-

derstand, and with pleasure attai
to the knowledge of our Saniou
words, he must indeuour to frame h
life after his examples.

What auaileth it thee subtilly
dispute about the Trinitie, if th
lacke humilitie, and so displease t
Trinitie?

Doubtlesse darke sayings make n
an holy man: but a vertuous li
bringeth into the fauour of God.

For my part, I had rather finde m
selfe conuerted from sinne, than cu
ningly define what sinne is.

If thou hast the whole Bible, ye
and the sayings of all philosophe
1 Cor. 13.8 too at thy fingers end *e*, what art th
the better if thou bee out of chari
and the fauour of God?

Vanity of vanities, and all is van
Eccle. 1.2. tie *f*; saue onely to loue, and to ser
x, 12.8. God sincerely.

When all is done, the true Wisdo
1 Co. 1.20. is *g*, by contemning the world, to g
on towards heauen.

Mat. 6.19. It is vanitie for a man to seek tra
Psa. 19 6,7. sitorie riches *h*, and to trust in them
x 52.7. It is vanity to hunt after preferme
Eccle. 2.9. and to be puffed vp *k*.
Pr. 18.18. It is vanity to follow and fauour t
Psal. 62.9. lusts of the flesh *l*, which one d
Pro. 6.25. tho
Gal. 5.16.

of the Imitation of Christ.

ou wilt rue full grieuously.

Vanity it is to desire a long life *w*, w Wis. 4. 8.
nd not to care for a good life *x*. x Ro. 8. 12.
It is vanitie to behold the time pre-
nt, and not to fore-see what will
ome hereafter *o*. o Si. 18. 23.
And vanitie it is to couet those
hings which passe away most swiftly
and not to hasten thither where is p 2 Pe. 3. 10.
oy without end *q*. q Re. 5. 16.

Forget not the prouerb *r*, The eye r Eccl. 1. 8.
not satisfied with seeing, nor the
are with hearing.
Wherfore endeauour thou to with-
drawe thy selfe from the loue of this
world *s*, and looke on things which s Ioh. 2. 15.
re not seene *t*. For they which giue Col. 3. 1.
he reines to their desires *u*, both de- t 2 Cor. 4. 18.
ile their consciences with sinne, and u Ia. 1. 14.
lay their soules through Gods dis-
pleasure *x*. x Wis. 1. 12.
13, 15.

CHAP. II.

Against vaine-glory in spirituall things.

ALL men naturally desire to
know: but what is knowledge without the feare of God *a*? a 1 Cor. 1.
The most simplest Coun- 2 Cor. 5.

try swaine fearing God, is better th... a proud Philosopher which star... vpon the starres, and careth not f... himselfe *b*.

Luk. 12. 6,57.

Hee which knoweth himselfe th... roughly, esteemeth of himselfe b... lightly *c*, and weigheth nought th... praise of men.

Lu. 18. 13.

If I had all knowledge and had n... loue *d*, what would that profit me b... fore God, who will iudge me acco... ding to my deeds *e*.

1. Cor. 13. 2

Psa. 62. 12. Mat. 15. 27. Rom. 2. 6.

Study not ouer earnestly for know... ledge, for that is but a vexation ... the spirit *f*, and a deceiuing of th... minde.

Eccl. 1. 17, 18.

For learned men commonly woul... be knowne and accounted wise *g*.

1. Cor. 8.

Many things there be, which kno... wen, but little, if they doe any thing profit the soule: and he is extreamely foolish, that casteth his minde vpon any thing which tends not vnto his euerlasting wel-fare *h*.

Mat. 6. 33. Luk. 12. 31.

Much words doe not satisfie th... mind, but a good cōscience is a *i* con... tinuall feast, and maketh a man with boldnes to approach before God *k*.

Psa. 15. 15. Mat. 2. 19.

1. Cor. 12.

By how much thou knowest mee, and better things than other men, by so much shall thy paines bee greater, and

Iob. 3. 21.

nd more grieuous *l* than others, vn- *l* Lu.22.17. and 16.23. Iam.4.7.
esse thou liue by so much better than ther folkes.

So then let none art, nor knowledge make thee proud: but hauing knowledge, be thou more humble *m*. And if in thine opinion, thou knowest much *n*, know thou that farre more things there bee which thou knowest not: and neuer bee proud, man, but confesse thine ignorance. *m* Ec.1.13. Ro.11.20. *n* 1 Ti.6.3.

Why preferrest thou thy selfe before others *o*, seeing that many there be better learned, and more skilfull than thy selfe? *o* Ier.9.23. 1 Cor.1.19. 1 Tim.1.7.

If thou wilt be learned, and know indeed, then studie to be vnknowne, and to bee obscure *p*. *p* 1 Cor.8.1.

For the true and perfect knowledge is to know and abase our selues: and he which will esteeme lightly of himselfe, & greatly of others *q*, is doubtlesse a wise and perfect man. *q* Phil.2.3. Ro.10.13. Mat.18.4.

When thou seest one openly to offend *r*, and grieuously to transgresse, conceiue not by and by better of thy selfe thā of him, for thou knowest not how soone thou maiest fall thy selfe *f*. *r* Ro.11.17. *f* 1 Cor.7.2.

For in very deed wee are fraile *t*, but thinke none more fraile then thy selfe *u*. *t* Ia. 3.2.1 *u* Gal.6.1.

CHAP. III.

Of the true knowledge, or knowledge of the truth.

Wis.9.4. Joh.14.6. HAppy is that man whom t Truth it selfe *a*, not letters, n figures, which vanish, doth teac For our owne opinions and senses, many times deceiue, and seldome pr fit vs. What auaileth it subtilly to d spute about obscure & darke things the ignorance whereof, shall bee hinderance vnto vs at the day Judgement *c*?

1 Cor.2.1. 2 Cor.2.6. Cor.13.2.

Certainely, it is egregious folly bend our wits vnto curious and hur full things, neglecting profitable an necessarie matters: to haue a thoro insight in prophane things, and haue no sight at all in Gods will an word *d*.

Ma.13.13. Mat.22.16.

What should we passe for tearme and questions *e*? For hee is rid fro sundry opinions, whom the euerla sting Word doth speake vnto.

Tit.3.9. Ti.2.26.

For by one word all things we made *f*; and one word all speake, on Word which was in the beginning speaket

Joh.1.1.2. Heb.2.10.

speaketh vnto all, without whom no man *g* can either iudge or vnderstand the truth. *g* Luk. 10.

Now hee, to whom all things are but one thing, which draweth vnto one thing all things, and seeth all things in one thing *h*, doubtlesse abideth both constant in minde, and continually in God. *h* Ioh. 7.

O God, which art the truth *i*, make mee one with thee in perpetuall charitie *k*. *i* Ioh. 14. *k* 1 Ioh. 4.

Many times to reade much, and to heare much it irketh me: whatsoeuer I can either wish or desire, it is in thee *l*. *l* Mat. 23.

All teachers be ye silent *m*, and all creatures hold your peace *n*, but speake Lord, speake thou onely vnto me. For the nigher one is to himselfe, and the lesse hee wandereth abroad, the more easily he conceiueth, and the more excellent things, because he taketh the light of his vnderstanding from aboue. *m* Za. 2. *n* Heb. 2.

A pure minde and a constant is not distracted diuers wayes, because it doth all things to the glory of God, & laboureth earnestly to be free from selfe-loue *o*. For, what doth more hinder & hurt a man, than the vnruly *o* Mat. 6.

Eph.4.22. affections of the minde *p*.

Rom.1.13. A good and godly man, before he goeth about any matter, consulteth

Sir.37.16. first with himselfe *q*, and is neuer drawne away by wicked affections, but maketh them to serue at the commandement of reason.

Of all combats, the surest is to conquer our selues; and of all cares, the chiefest should bee to waxe strong against vice, and continually to profit

Eph.4.11, more and more in vertue & holines *r*.

13,&c. The greatest perfection of this life, is

2.1,2 not without imperfection *s*, and when

Pe.3.18. we are best learned, wee are ignorant

9.7.18. in many things *t*.

1 Co.13.9. To conceiue modestly of our

Ro.3.13. selues *u*, is a readier way vnto happi-

16.3. nesse, than earnestly to studie to bee

1 Cor.13.2 deepely learned *x*.

And yet is not science or knowledge to bee contemned, because being rightly considered it is good, and

1 Cor.12.8, allowed of God *y*. But for all that, the

Pr.19.22. goodnes of man *z*, is better than his

Rom.4.6. knowledge, and a good life is to bee

Ec.19.23. preferred afore learning *a*.

But because many desire to know rather than to please God, it falleth out commonly that they erre, & reap either no fruite, or very little, by all

their

their studie. *b*

Now, would they be as earnest in rooting out vices, *c* and in planting vertues, as they are diligent in proposing questions, certainly both the rude multitude would be more vertuous, and the learned sort more sage than they are.

Assuredly, at the day of iudgement we must tell, not what we haue read, but what we haue don *d*: & how religiously we haue liued, not how retorically we haue persuaded.

Go too then, where be now those masters so famous, & so pointed at in their life time *e*, whose places such haue, as perhaps neuer thinke on thē? In their life time who but they? now where are they, so quickely vanisheth the glorie of the world *f*. Now if they had liued according to their knowledge (and known rightly the Word of God, then had they studied to their euerlasting praise and profit *g*.

Alas, how many euen of the learned sort, perish in this world for lacke of the feare of God *h*! And because they couet to be rather famous than vertuous, they are carried away with vaine imaginations *i*.

So that in truth, hee which giueth

b 1. Cor. 4. 19, 20.
c Mat. 3. 7. Mar. 12. 35.
d Mat. 25. Rom. 2. 6. 2 Cor. 5. 1 Reu. 22. 12.
e 1. Cor. 1.
f Eccl. 1. 2. 2, 3, &c.
g Psal. 111
h Esa. 18 14. & 33.
i Rom. 4.

Gol. 2. 14. much *k* is famous, he which despiseth
ph. 3. 17. 18. glory *l*, is glorious: he which hum-
Mat. 23. v. 8. bleth himselfe is honourable *m*, he
c. which counteth all things but dung to
at. 1. 4. win Christ *n*, is prudent: and hee is
Pr. 5. 33. learned indeed, which abandoneth his
18. 14. owne will, to doe the will of God *o*.
ph. 3. 8.
ob. 7. 16, 17.

CHAP. IV.

Wisedome must be vsed in all our dealings.

Joh. 4. 1. BEleeue not euery saying or spirit *a*, but examine the matter wisely by the Word of God.

Gen. 6. 5. For alas, naturally wee are giuen *b*, both to thinke and speake rather ill, than well of others.

But good men beleeue not euerie mans words, because they know how that we are prone alwayes vnto euil *c*, and that the best offendeth with his tongue *d*.

Gen. 8. 21. Psal. 116. 11 19. 16. n. 3. 2. ph. 4. 18. n. 1. 19. ou. 17. 12. ob. 22. 11, 12 12. 4. 17. 4. 18. 7.

It is a point of great wisedome, to be neither headie *e* in our actions, nor obstinate in opinion *f*. As great wisdome it is, neither to beleeue euerie mans words *g*, nor by and by to rehearse that which hath been told *h*.

Take

of the Imitation of Christ.

Take counsell of a godly man *i*, whom thou knowest to keepe the commandements of God, and follow the counsell of the wise *k* before thine owne fantasies. A good life maketh a godly wise man *l*.

The more a man humbleth himselfe afore God *m*, the more wise hee is, and quiet in all his affaires.

i Si.17.10.
k Pr.12.15.
l Pro.9.19.
m Pro.1.4.

CHAP. V.

How to reade and study the holy Scriptures with profit.

LOoke in the holy Scriptures for truth, not for eloquence: & reade them with that minde wherewith they were written, for thine euerlasting profit *a*, not for a polished phrase.

Study as well godly books, though they be rude *b*, as workes both eloquent for stile, and profound for method.

Respect not in the Author either learning or ignorance, but let the pure loue of the simple truth allure thee to reade *c*: and neuer mark who speaketh, but what is said.

Men die *d*, but the word of God shall

a Io.5.39.
b 1 Cor.1.
c Psa.43.
d Ps.89.4.

The first booke

Esa.49.8. shall stand for euer *e*; and God sundry waies speaketh vnto vs, not respecting our persons *f*.

Gal. 2.6. Pet. 1.17. Iu.10.17. Many times through our owne curiosity, we profit little in the reading of good bookes, whilst wee stand to discusse those things which ought simply to be ouer-past.

If thou desirest to reape commoditie, reade with all humility *g*, simplicitie, and zeale; and neuer couet to be counted learned *h*.

Esa.66.2. Ier.9.23,24 Cor.1. 31. Bee questioning alwaies with godly men, and hearken with silence vnto their sayings *i*: be not offended with the darke speech of thine elders: for they neuer speake without cause why.

Sira.6.36. 13.20.

CHAP. VI.

That inordinate and carnall affections must be mortified.

Pr.18.14. 48 22. 15.13. Pr. 13.10. 15.3. Ele.5.9. Mat.5.3. Ma.11.29. Pro.1.16. 11.10. WHen-soeuer a man doth couet a thing immoderately, straight way his minde is out of quiet *a*.

The proud & the couetous be euer vexed *b*, but he which is poore *c*, and meek in spirit *d*, liueth in great ease *e*.

Hee which doth not mortifie the inor-

ordinate affections of his minde *f*, may easily be carried away to wicked-nesse, and with trifling things bee ouercome.

f Ro.8.13. Gal 6.8. Col.3.5.

He that is weake, worldly, and carnall *g*, can no waies withdraw himselfe from earthly desires *h*, and therefore when hee resisteth them, it grieueth him; when he is contraried, hee fretteth; and if he fulfill his mind, he sinneth, and by and by doth wound his conscience *i*, because he followeth his desires, which in stead of that peace which he looked for, bring continuall disquietnesse *k*.

g Ro.8.5. &c.
h Gal.5.17. &c.
i Iam.1.15. Ro.7.5. &c.
k Pr.14.13. Esa.57.10.

Wherefore, the true quietnesse of minde is attained, not by following, but by resisting wicked affections *l*, and remaineth in him which is feruent, and godly zealous *m*, not in carnall and worldly men *n*.

l 1 Pet.12.
m Gal.5.
n Ro.13.14.

CHAP. VII.

Against vaine hope, and vaine glorie.

IT is a vaine thing to trust either in man *a*, or in any other creature *b*.

a Psa.62. &c. Ier.17.5.
b Psa.29.7.

Bee not ashamed to bee in subiection to others *c*, for Christs

c Gal.5.13.

sake,

sake, nor if thou be poore in this p
Mat. 5.3. sent life *d*.

Depend not vpon thy selfe, but p
Pro.13.5. thy confidence in the Lord *e*. Do t
part notwithstanding, and God w
Mat. 32.4. blesse thine indeuour *f*.

Trust not in thine own knowled
neither doe thou repose any con
Pf.111.8. dence in the wit of man, but only
Pf.56.11. the Lord *b* which exalteth the hu
Iam. 4.6. ble, and bringeth downe the proud
Pet.5.5.
Ier.9.13. Glory thou neither in thy riches
Cor.1.31. if thou haue much, nor of thy frien
if they be mighty, but in the Lor
Iam.1.17. who both giueth all things, & glad
Ier.9.23. would giue himself afore al things

Be thou proud neither of thy bea
tie, nor highnesse. For a little sickness
doth both deforme the one, and co
Iob 2.7. sume the other *n*.

Like not ouer-well of thy selfe, if
thou haue a good wit, lest thou offend
God thereby, which gaue whatsoe-
2 Cor.4.7. uer good thing thou hast by nature *o*.

Thinke not thy selfe better than
Lu.16.15. other men *p*, lest God who knoweth
ac.7.3.4. what is in man *q*, condemne thee vt-
Io.2.25. terly for thine arrogant conceit.

Dooest thou well? Take heed of
pride, God iudgeth not as man doth
Sa.16.7. *r*. For that commonly displeaseth
him,

which pleaseth man *f*. *f* Esa. 55 8.
If thou hast any goodnesse in thy
se, thinke that another hath more *i*, *i* 1 Cor. 14. 3.
thalt thou alwayes retaine the true
desse of mind.
To debase thy selfe euen vnder all
n can neuer hurt thee, but to prefer
y selfe afore one man, may easily
ndemne thee *u*. *u* Luk. 18. 11.
The humble man is alwayes in qui- 12, 13.
x, but the haughtie minde fumeth Mat. 20. 11. 1
mmonly with indignation *y*. *x* 1 Pet. 5. 5. 6
y Ia. 4. 1. 2.

CHAP. VIII.

What companie is to be followed or refrained.

OPen not thine heart vnto euerie
man *a*, but communicate thine *a* Sir. 8. 9.
affaires to the wise and godly *b*. *b* Sir. 37. 12.
Acquaint thy self with reuerend old
men *c*, and delight not much in the *c* Sir. 8. 8.
ompanie of youth and strangers.
Flatter not the wealthie *d*, and take *d* Sir. 13. 24.
ced of the mightie *e*, ioyne thee to *e* Prou. 23. 1.
hine equals *f* which are godly *g*, and *f* Sir. 13. 16.
loe that which is honest *h*, and for the *g* 2. Sa. 22. 26, 27.
publique welfare *i*. *h* 2 Ti. 2. 22.
Be familiar with no woman vn- *i* Eph. 4. 12.
lawfully,

k Prou. 5. 3. 8.
l Prou. 15. 39.
1. Pet. 3. 6.
m Ph. 3 30.

lawfully *k*, but generally comm as many as are good *l*.

Wish to be familiar but with ... onely, and his holy Angels *m*, and ... terly auoyd the companie of ... men *n*.

n Pro. 2. 24. & 29. 24. Sir. 19. 3
o Ro. 12. 18.
1 Thess. 5. 2.
p 1 Cor 5. 9.
Psal. 16. 4. 5.

Haue peace with all men *o*, but ... familiaritie *p*.

Many times it falleth out, that ... loue a stranger through the report ... others, whom afterwards we hate, ... uing tried his conditions. And m... times we displease other by our le... behauiour, whom wee thought ... should please right well, if we had ... their acquaintance.

CHAP. IX.

Of Obedience and Subiection.

1. Pet. 2. 13.

IT is greatly for our behoofe to li... vnder vnder others *a*, not as we ... our selues: and at more ease ... subiects than Rulers.

Heb. 13. 17. Prou. 3. 32.

Many obey for feare *b* rather tha... for loue, and grudgingly, not gladly. But such as can neuer haue the liber... tie of mind, before they obey both for

cor-

cience *c*, & for the Lords sake *d*. Whereſoeuer thou becommeſt e neuer to liue at eaſe, vnleſſe keepe thy ſelfe within thy cal-, and obey thy Superiours.

he opinion and change of places deceiued many a man.

uery man by nature would fol- his owne minde, and fauoureth as are of his opinion: but if we e God, we will ſometime change minde for his quietneſſe ſake *e*.

or who is ſo wiſe that hee know- all things *f*? Therefore truſt not much vnto thine own opinion *g*, willingly giue eare to the iudge- nt of others *b*.

And albeit thou ſtand in a good tter, yet if it bee more expedient haue it otherwiſe, alter thy minde, d thou ſhalt doe better *i*.

haue heard many times, that it is ier, yea better, to heare and take, n to giue counſell *k*: & he bewrai- his pride and pertinacie *l*, which ll ſticke in an opinion, though it be od, if wiſer than himſelfe, through eper iudgement and circumſtances ould haue it altered.

a Ro. 13. 6.
d 1 Pe. 2, 13.
e Pſa. 32. 14. Rom. 12. 13.
f Ro. 13. 6. 1 Cor. 12 8.
g Pro. 3. 5.
b Pro. 12. 8, 15.
i 1 Cor. 9. 1, 19, &c.
k Pr. 11. 27.
l Pro. 21. 9.

Againſt

CHAP. X.

Against idle meetings, and vaine talke.

SHunne the common meeting of men as much as thou canst *a*. to talke of worldly matters *b*, greatly hurt vs, mean we neuer so

a Matth. 14. 23.
b Pr. 10. 14.

The reason is, We are easily drawne away with vanitie. And for my part I haue wished many times that I had beene silent and absent.

Now, if any would examine the cause why so gladly we chat and prattle together, seeing we seldome speake without offence to God, and hurt to our conscience, he shall finde it to be euen comfort forsooth, and recreation. For the more earnestly wee couet & desire a thing, or the more certainly we know any euill to bee towards vs, the more vehemently wee loue to talke and thinke thereof, albeit commonly to small profit or purpose.

For this outward comfort doth not a little hinder the inward consolation.

Wherefore, wee are to watch and pray *c* that wee spend not the time idly *d*: and if we will, or must of ne-

c Mat. 24. 42.
d Mat. 12. 36.

cessity

itie speake, let our speech be good
he vse of edifying *e*, that it may
nister grace vnto the hearers.
To babble much wee should not
both because the custome there-
is nought, and for that in many
rds there cannot want iniquitie *f*.
t godly speech greatly auaileth to
vertuous life *g*, especially where
n of like minds and spirit are cou-
ed together in the Lord.

e Ep. 4. 29.

f Pr. 10. 19.

g Pro. 10. 11. Pro. 18. 20. Luk. 6. 44.

CHAP. XI.

How to come to quietnes of minde, and a godly life.

WOuld wee not intermeddle with other mens doings and sayings, we might liue at great ease and quietnesse. But how is it possible that hee should be quiet, which busieth himselfe with those matters that touch him not; which picketh occasion to goe abroad, and little or seldome can keepe himselfe at home?
Blessed are the meek *b*: for they haue much rest *c*.
In old time many attained vnto singular perfection, and were zealous-

a 1 Tim. 5. 13.

b Mat. 5. 5.

c Mat. 11. 29.

ly

lie addicted to the contemplatio
heauenly things. And how to
mortifie their earthly membe
We loose the bridle to all beastl
sires, and care altogether for te
ral trash *t*. Seldom, if at all, we sul
our affections indeed, neither
wee to profit more and more dail
well doing. If therefore we remai
religion, either cold or lukewarm
what maruell?

But were we dead vnto our o
selues *g*, and not intangled inwa
with perturbations, doubtlesse
should taste the vnspeakable swe
of a godly life, and be inflamed
a burning desire of celestiall thin

For in very deed, the greatest
not the whole) let from goodn
because were in bondage to vile a
tions *h*, and labour not to follow
foot-steps of the faithfull.

Hence it is, that if wee be neue
lightly touched with aduersitie, w
are meruailously dismaide, and se
help of man *i*, which commeth fr
the Lord *k*.

Now would we keepe our place
like valiant souldiers, the Lord wou
helpe vs from aboue. For he is ready
to assist them which serue him *m*, and

d Col. 3. 5.
2 Pet. 2. 4.
e Luk. 21. 44.
2 Cor. 7 34.
f Reu. 3. 15.
g Rom. 6. 2.
2 Pet. 1. 12.
h Ro. 6. 12.
Ro. 8. 1, &c.
i Luk 8. 43.
Mar 5. 26.
k Psal. 44 11.
Eph. 6. 10.
l 2 Cor. 12. 13

will

giue vs victory, if wee fight his-
ell n. But if we place our religion n Ia. 1.12.
loing those outward things, in
t time, our religion with them
ll vtterly decay. o Col. 2.22.
Wherefore the axe must bee laid
o the root p, and our wicked af- p Mat. 3.10.
ions cut off; which is the onely
y to finde rest for our soules.
f euery yeare we would roote out
ce from our minds, oh how quick-
should we prooue good men! but
, we see by experience, that after
ny yeares, wee are worser than
en at the first wee professed religi-
And he is an holy man counted
w a dayet, which can retaine a part
his first & former zeale, yet should
fire of godlinesse increase daily, &
inflamed more and more.
The remedie whereof is, at the be-
ning to straine our selues, so shall
afterward do al things at pleasure.
I confesse indeed, it is hard to
ue old woonts q: and as hard, yea q Luc. 5.39.
rder for a man to bridle his affecti-
s. At the beginning therefore striue
th thine inclination, and leaue a
cked custome, lest otherwise when
u would, you cannot so easily. For
s impossible that wee should van-
quish

quish and subdue mighty, which
not ouercome light & trifling th
Oh, if thou wouldest consider
quietnes to thy selfe, & ioy to o
thou shouldest bring by godly
good behauiour r, doubtles thy
fest care would be how to liue i
sight of God religiously, and ho
in the eyes of men.

r Lu. 15.7.

CHAP. XII.

Of the profit gotten by aduersitie.

IT is good for vs sometime to
fer affliction. For it maketh v
know our selues in this World
and to repose no confidence in
creature b.

b Ps. 19.[illegible]
b Chr. 10.7.
Ps. 18.5, &c.
b Mat. 5.11.

It is good for vs sometime to b
spoken of c, & il thought of, althou
wee deserue not the same. For th
bringeth to humility d, and driu
from pride: And the more earnes
wee call for the testimony of G
in our conscience e, when wee
contemned among men, and of
credit.

d 2 Sam. 6.
10, 11, 12.
Rom. 5.3.
e Ro 8.16.
e Pet. 4.14.

So that euery man ought so to de-
pend vpon God f, that hee need not
care

f Psa. 9.4.
f Cor. 1.9.

for any worldly comfort.
or a good man the more hee is
bled, either outwardly in body,
wardly in minde, the more he
idereth how greatly hee ſtandeth
eed of Gods aſſiſtance, without
ch, he ſeeth he can doe no good *g*, g Phi. 2.13.
n he ſorroweth and ſobbeth, and
reth to bee deliuered from miſe-
then it grieueth him to liue any
ger *h*, and wiſheth to bee looſed, h Ro. 5.21.
to be with Chriſt *i*, and then he i Phi.1.24.
eiueth full wel, that in this li
not finde perfect peace, an
k.

CHAP. XIII.

That no man either is, or hath bin without tentation, and how hath to ſuffer and reſiſt the ſame.

S long as wee liue in this world,
we cannot be without tentations
and troubles. And that made *Iob*
call mans life here on earth *a*, the a Iob 7.1.
yes of, &c.
Wherefore it ſtandeth euery man
on, to thinke hereof, and to watch
prayer *b*, that the diuell haue no b Mar.38.
ntage againſt vs, which neuer ſlee- Mat.26.41.
peth

peth, but rangeth about alwaye
c 1 Pet. 5. 8 king whom he may deuoure c.
Reu. 12. 12.
d Sirac. 2. 1. 1 Cor. 10. 13. Heb. 12. 8. The best man is tempted some d, and to be vtterly without ten on it is impossible.

Yea expedient it is sometime
e Iac. 1. 2. f He. 12. 11. Pf. 119. 67. g Iob 5. 17. Wisd. 3. 5. h He. 12. 5. Sirac. 8. 12. 1 Pet. 1. 6. 7. Iudg. 8. 25. i Ia. 1. 2. we be tempted e, though we like thereof f, for thereby wee are h bled, purged g, and instructed h.

All the holy Fathers haue end tentation, and beene schooled th by i, but they haue fainted vnde are vtterly cast away k.
ere is no calling so holy, so solitarie, but you shall re, both trouble to try you, and ersitie to disquiet you; no, let man looke in this life to be free f tentation. For wee haue that in
Ia. 1. 14. selues which tempteth vs l, insom as wee are borne in concupiscence,
Pf. 51. 5. conceiued in sinne m.

Tentations come vpon tent ons, miseries vpon miseries, and wailes we haue somwhat to suffer cause wee are fallen from the estate out felicity n.
Ge. 2. 24. Mat. 26. 17. Mat. 6. 56. Esay 30. 13. Luk. 11. 18. 2. 8, 3. Many whilst they shun some troubles, fall into worser o. For they are not auoided by flight only p, but by patience q; and true modestie ma-

keth

eth to preuaile ouer enemies.
Hee which onely outwardly shun-
eth tentations, and plucketh not vp
e root from whence they doe spring,
so far from escaping them, that they
saile him the sooner, and make him
uch worse than he was before *r*.
By sufferance, through Gods grace
ou shalt more preuaile *s*, than by
bbornnesse and resistance *t*,
Inthy trouble vse counsell. If thy
ighbour be afflicted, giue him
word *u*, but comfort rather *x*, w
ou wouldest haue thy selfe, if
rt in his case.
The cause of all wicked tentations
inconstancy of minde, and lack of
th *y*. For as a ship without a sterne,
arried too and fro with winde and
ather; so the wauering *z* and vn-
nstant man is diuersly tempted.
As fire trieth yron, so tentation
th man. What wee are able to doe
know not many times: but what
are tentation shews *b*.
o auoid tentation it is good to be
mspect at the beginning of the
For the enemie is the more ea-
uercome, when wee shut the
of our vnderstanding against
nd meet him at the threshold

r Ma.12.45.
Heb.6.4.
s Rom.5.3.
Iam.1.12.
t 1 Co.10.1
Gal.6.1.
Iob.6.14.
y Ma.8.26.
Mat.18.31.
z Ia.1.6.8.
a Wis.3.6.
Sirac.5.2.
b 1 Cor.3.13.
Iam.1.12.

The first booke

as soone as he begins to knock. A
therefore said a certaine Poet ri
well to this effect *c*:

If thou bee sicke, preuent the wor
And seeke for remedie at the first
For when a sicknes hath taken roo
If thou take physick it wil not boot

For first commeth into our min
a bare cogitation of euill, then follo
eth a strange imaginatiō, out of wh
proceedeth a wonderfull delectati
[illegible]cked motions, and assent vnto
[illegible] so by little and little, the ma
[illegible]us enemy entreth in, when at
first he might easily be kept out.

Wherby this we get, that the lo
we tarry before we resist, both we
the weaker when we do resist, and
enemy the stronger whom wee m
resist *d*. Some, as soon as they begi
amend their liues others at their
and diuers all their life time are te
ted and afflicted: againe there
which are but lightly assaulted: wh
thing God, who worketh all thi
for the safety of his Elect *e*, bring
to passe according to the wisdome
equity of his heauenly will.

And therefore wee must not
spaire when wee are tempted, but
mu

Ouid in his [illegible], booke De ar-
[illegible]e amandi.
Learne before
[illegible]hou speake, and
[illegible]se physicke or
[illegible]uer thou be
[illegible]icke.
[illegible]s. 18 28.
The steps
[illegible]e sinne.

d Ia. 1. 14.

e Rom. 8. 8.

uch the more earnestly pray vnto
od, that he would vouchsafe to help
in all extremities, &, according to
e words of Paul *f*, giue issue that we *f* 1 Cor.10.1
ay be able to beare our tentation.
So then in all tentations and trou-
es, let vs humble our selues vnder
e mighty hand of God *g*. For hee *g* 1 Pet.5.6.
alteth the humble and meeke *h*. Iam.4.10.
In aduersitie man is tried, how hee *h* Iam.4.6.
th profited in well doing, and so he Pro.3.34.
tteth not only fauor before God *i* 2 Cor.3.1
t also fame among men. For it *k* 1 Pet.1.6.
great thing for a man in pros-
e to seeme deuout and zealous: but
e which continueth patient in the
ne of aduersitie *l*, will doubtlesse, *l* 1 Kor.5.
oone a perfect man. Iam.1.3.
Many ouer-come great troubles,
hich are ouercome by small, and
ily: but such cannot trust to them-
ues in great, which are so weake in
sling things.

CHAP. XIIII.

Against rash Iudgement.

Ooke warily into thy selfe, and
iudge not other men *a*. For in *a* Mat.7.2.
iudging others, wee labour Luk.6.37.
vainely, erre commonly, and

Iam. 4. 11. easily offended *b*; but in iudging
1 Cor. 11. 31. examining our selues *c* we reape
gular commoditie.

As we fancie a thing, so wee iud
thereof: and blinded with priuate
fection, wee commonly giue parti
Ro. 2. 1. sentence *d*.

Now were the loue of God alwa
our onely guide; our senses, wh
are enemies to truth, would not
easily trouble vs. But cõmonly so
what either lurketh within, or ch
th without, which carrieth vs aw

Many in their doings vnwitti
ly seeke themselues, which are so l
quiet in mind, as they inioy all thi
according to their wish: but if
thing fall out otherwise than
would, they chafe, fret, and fume.

Great dissension riseth many ti
euen among friends and countrim
yea among the godly & zealous t
through diuersitie of opinions.
such is our nature, wee can ha
breake an old custome: and fur
than he seeth will no man gladly
But if we cleaue, or depend more
Ioh. 3. 3, 4. on reason and sense *e*, than vpon t
vertue which bringeth vnder the
bedience of Christ, let vs neuer le
to be inflamed with the light of G

oly Spirit. For God will bee serued
ot with a peece of man, but with
hole man *f*, neither doth hee allow
afon to iudge of religion. *f* Deut 6 5. Luk. 10. 27.

CHAP. XV.

Of the workes of charity, and how to doe good workes.

WE ought not to doe wickedly for any thing *a*, nor for any mans sake *b*, albeit in respect of e weake *c*, a good worke may bee done sometimes, or done other ise. And that is not to neglect a od worke, but to leaue one good orke to doe a better. If thou haue t loue, thine outward deeds profit thing *d*: if thou haue loue, bee thy orks neuer so small and simple they ofit much. For God respecteth not hat is done, but how, and with what fection a thing is done *e*. *a* Rom. 3. 8. *b* Ro. 8. 28. *c* 1 Cor. 8. 10, 11, 12. *d* 1 Cor. 13. *e* Lu 7 46.

He doth much that loueth much *f*. *f* Luk. 7. 47.
e doth much that doth a thing as hould be done *g*. And hee doth so, *g* Mat. 26. 10.
at seeketh the common wel-fare be- e his owne profit *b*. *b* 1 Cor. 13. 5.

It many times seemeth a charitable ed, which indeed is a carnall. For t which is done, as commonly Carnall workes what.

workes are done, either of affecti
or desire of gaine, or hope of rewa
which are carnall inclinations,
doubtlesse a carnall, and not a ch
table worke.

Fruits of charity.

A man indued with perfect char
serueth not his owne turne, but on
in al things seeketh the glory of G
i He enuieth not *k*. For hee loueth
priuate ioy *l*, neither will reioyce
himselfe, but in the Lord *m*, wh
blessing he desireth before all thi
He ascribeth no goodnesse vnto a
but acknowledgeth all things
come of God, from whom cu
good gift and euery perfect gift d
proceed *n*, and in whom all the Sa
doe rest in perpetuall blisse *o*. Fin
he which hath but a spark of this
charity, accounteth all worldly thi
but meere vanity *p*.

1 Io. 2. 15.
Iam. 4. 4.
1 Cor. 13 4.
Ier. 9. 23.
1 Cor. 1. 31
Iam. 1 17.
Ro. 7. 15.
Ec. 1. 13.
Phil. 3. 8.

CHAP. XVI.

That men which offend, must bee b
withall sometimes.

THat which thou canst not am
neither in thy selfe, nor oth
must patiently be suffered *a*,
God otherwise worke *b*.

a Thes. 3. 14.
b Est. 10. 14.

Th

of the Imitation of Christ.

Thinke with thy selfe, that perance God doth it to try thy patice *b*, without which our merits doe tle auaile: notwithstanding in thy oubles, thou oughtest to beseech mighty God to assist thee with his ace, that patiently thou maiest enre his crosse, and triall *c*.

If any, being diuerse and sundry nes admonished, will not amend *d*, ale with him no more, but commit e whole matter to GOD, that his ill, and glory may appeare in all his eatures *e*, which knoweth well how turne all things to the best.

Endeuour thy selfe patiently to are the faults and infirmities of her men, whatsoeuer they be *f*, for much as thou art faulty thy selfe *g*, d must bee borne withall. And if ou canst not be such as thou woulst bee, thinkest thou to make anoer according to thy minde?

Wee wish that others were godly d yet wee amend not our selues *h*. Wee would haue others seuerely corcted *i*, which wee refuse our selues. Wee finde fault with the licentiousnes others, and we our selues will not gaine-said: Wee seeke that others ould be bridled by lawes, and wee

b Ro.5.3,4. Iam.1.3,4.

c Luk.17.5. Iam.1.5.

d Tit.3.10.

e Mat.6.10.

f Gal.6.1,2. *g* Iam.3.1.

h Mat.7.3,4. Ro.2.1,2.

i Mat.7.1.

our ſelues refuſe obedience. Wh
by it is euident, how we loue not
Mar. 7. 12. neighbours as our ſelues *k*.
uk. 6. 31. If all were perfect, what ſhould
ſuffer at other mens hands, for G
Mat. 5. 10. ſake *l*? but now it pleaſeth God, t
Pet. 4. 14. wee muſt beare one anothers burt
Gal 6. 2. *m*, & that becauſe no man is with
fault, no man but hath his burth
no man that can liue by himſelfe,
man but lacks aduice ſometime,
therefore we ought to ſuffer one w
1 Cor. 12. another *n*, to comfort one anot
, &c. to helpe, inſtruct, and admoniſh
another.

And neuer ſhall the vertue of a
be ſo knowne, as by occaſion of
Ro. 1 12. uerſitie *o*, For, occaſions make no
1 Pet. 1. 6, 7. man fraile, but ſhew what he is *p*.

CHAP. XVII.

*The way to quietneſſe, both tempo
and eternall.*

THou muſt bridle & break thy
in many things, if thou wilt li
quiet life *a*: and if thou woul
ſtand vpright, & go forward in ge
Pſ. 120. 7. Mat. 5. 5. nes, account thy ſelf in this world
Pſ. 119. 19. He. 11. 15. a baniſhed man and a pilgrim *b*.
1 Pet. 2. 17. if thou deſire to be a Chriſtian,

ist prooue a foole before men for rists sake *e*.

A hood or a shorne head maketh a religious man; but an alterati- from vice to vertue, and a mortifi- ion of the lusts.

He which loueth any thing besides d, and the saluation of his soule *f*, ll finde nothing but miserie and row.

And let not him looke to be long quiet, which laboureth not in the ht of man, to be most abiect and in- ior to all *g*. For thou art in this life serue *h*, not to rule, and called to fer *i*, and to labour *k*, not to loiter d to liue at pleasure.

For men are tried in this world, as ld is in the furnace: and let no man oke to stand here vpright, vnlesse th all his heart he humble himselfe the Lords sake *m*.

e 1 Cor. 11. 23. 1 Col. 3. 18. Eph. 4. 22. Rom. 13. 12, 13, 14.

f Psal. 1. 19. 29.

g Iam. 4. 6. Mat. 10. 24.

h Mat. 20. 28. Phil. 4. 27.

i Luk. 9. 23.

k Gen. 3. 19.

l Iob. 23. 10. Wisd. 3. 6.

m 1 Cor. 4. 10.

CHAP. XVIII.

The vertuous life of the holie Fathers.

Beholde the examples of those holie Fathers, in whom Religion and perfection did shine, and you

shall easily perceiue how little, a
a manner nothing, it is, which we
Alacke what is our life comp
with theirs?

Those holy men and friend
Christ, did serue the Lord in hu
a 2 Cor. 6.4. and thirst *a*, in cold and naked
in wearinesse and painfulnes, in
chings and fastings, in prayers &
ditations, in manifold persecu
b Heb. 11.36. and troubles *b*.

What and how great miseries
the Apostles, and Martyrs, and
fessors, and Virgins, and all whi
any time followed the steps of
Saiuour Christ, endure? for they
Iob 12.15. ted their liues in this worlde, that
Mat. 16.25. might saue them for eternall life.
Luk. 9.24. O what an hard and seuere life
and 17.33. those holy Fathers leade in des
what long and grieuous tenta
suffered they? How often did the
mie assaile them? How zealously
they offer the sacrifice of prayer
God. With what seueritie did
tame their bodies, what study
they to profit in religion: what
flicts had they with vices & wic
nes? how vprightly did they
their time before God?

In the day time they laboured,

ght they prayed, and at no time cea-
they from deuout meditations *d*. *d* Ep.6.18.
nally no time was idly spent, and all Col.4.2.
ures that they consumed seemed
y short, insomuch that many
nes, for to profit their soules, they
le did regard the reliefe of their
dies *e*. And as for wealth, authori- *e* Ma.14.15.
, promotion, friends, & kinsfolkes, Luk.9.12.
y renounced them, together with
worldly things *f*. *f* Ma.16.24.
Mar.12.28.
So that in mans eyes they were *g* Mat.5.3.
ore *g*, but in the sight of God, & in
pect of their vertues most mighti-
rich, outwardly they seemed nee-
h, but inwardly they were refresh- *h* Cor.6.
with Gods heauenly grace, and
mfort *i*, in the world meere stran- *i* Ps.94.19.
rs *k*, but to Christ, frinds, & fami- *k* Ioh.
rs *l*, in their owne iudgement most *l* Ioh.15.1
e *m*, & odious to the world *n*, but to *m* Io.13.
mighty God deare and precious *o*. *n* Ioh.5.
o Ioh.16.
They were humble and obedient,
d friendly, and patient. Whereby
ey found good successe in the spirit,
d grace before God *p*. *p* 2 Cor.
13.14.
Therefore should all godly men
llow their steps, & be more moued
the example of thē to vertue, than
luke-warme Christians, though
ey be infinite, to wickednesse.

Oh

The first booke

Oh what zeale had the godly in th
Act.4.10. Primitiue Church *q*? what deuotio
Act.1.46. to prayer *r*? what contention to exce
in well doing? what seuere disciplin
what reuerence, yea what obedien
shewed they to the doctriue of th
teachers? Their monuments to th
day shew, that they must needes b
most singularly perfect, which ha
Heb.11.30. so valiantly subdued the world *s*.

But now adayes, if a man can b
keepe himselfe from grosse offence
or refraine from reuengement, hee
accounted a good and perfect man.

O the securitie of our times (whic
haue so quickly declined from o
...2.4. first heate *t*) and loathed life, becau
...3.16. we are luke-warme *u* & weary *x*: b
...24.48 surely it is a manifest argument th
we are dead from well dooing, whi
see so many examples of godly m
before vs, and follow none of them.

CHAP. XIX.

The exercise of a true Christian.

THe life of a Christian should b
adorned with all vertues, that h
may bee inwardly such as h
Mat.5.4. outwardly appeareth to the world
...20, ...48.

ye

ea more vertuous should hee be than
ee seemeth, in as much as God see-
h our hearts *b*, whom wee must in- *b* 1 Sam. 16. 7.
rely reuerence where soeuer wee are, Psa. 35. 15.
nd before whom we must walke vp-
ghtly as Angels.

Euery day we should renounce our
indes *c*, and as though we were but *c* Ro. 13. 2.
wly conuerted from sin, we ought
enflame our zeale, and say:

O my Lord and God assist mee, I
umbly beseech thee, in this my good
rpose and zeale; and giue me grace
en at this present time godly to en-
r into thy seruice. For what hither-
I haue done is nothing.

In this our race and going forward
godlinesse, wee must vse great di-
gence, if wee minde to finish our
rse as we should. For if he which
ragiously goes on, is tyred many
nes, what wil become of him which
ther seldome or faintly fetteth for-
rd?

Many things cause vs to change
r good mindes: but wee neuer so
htly omit spirituall exercise, but we
ily hinder our selues thereby.

The purpose of the iust dependeth
n the fauour of God *d*, not vpon *d* Phil. 2. 13.
r owne wisedome *e*, on whom *e* Prou. 3.
they

The first booke

they trust in all their enterprises. I
f Pro. 16. 9. man may purpose *f*, but God dis
seth: neither can man of himse
bring any thing to passe.

If wee omit our accustomed ex
cise, either for religions cause, or
profit our brethren; wee may ea
attaine thereunto againe: but if ca
lesly, of sloth, or faintnes of mind
neglect the same, we doe both hig
displease God, and greatly endam
g Ia 1. 22. our selues *g*.

Let vs doe our best, yet shal we
h Iam. 3. 2. fend in many things *h*. Albeit it w
beegood to shoote at some certa
thing, and especially against th
vices, which hinder vs more than
thers, Wee must examine and s
order, as well outward as inw
things, for both are necessarie to
i Eph. 4. 20. proceeding *i*.

If thou canst not at all times it
an account of thy selfe, yet do it
time, and at the least once a day,
wit, at morning and at night.

In the morning consider how th
wilt spend thy time till euening
at night call into mind how thou
k Psa. 12. 14. past the day, & what thy though
words, and deeds haue beene.
thereby we commonly both displ

od, nd offend man.

Gird thy loynes like a man *l* against *l* Eph. 6. 14.
athan *m*, bridle thy riotous appetite *m* 1. Pet. 5. 8.
, so the more easily shalt thou bring *n* Prou. 23. 31.
nder all the vnruly desires of the
esh.

Be thou at no time idle altogether *o*, *o* Prou. 6. 6.
ut alwayes either reade or write, or
ray or meditate, or do somewhat for
ne publique welfare.

The bodie must be exercised with
dgement. For all exercises be not for
ery man. Priuat exercise must not
e vsed in a publike place. Albeit thou
t to take heed that thou be not to
ublique slow, and swift vnto priuat;
ut hauing done thy dutie according
thy calling; if any leisure be got-
n, betake thee to thy selfe, as thy pro-
ssion doth require.

All men cannot vse one exercise;
t that is for some, which is not for
hers.

Againe, according to the diuersitie
times we thinke of exercises. For
me like vs on holy dayes, some on
orking dayes, some in the time of
at, some in the time of quietnesse;
me we mind when wee are pensiue,
d some when wee reioyce in the
ord *p*. *p* 1. Cor. 1. 3.

Good

Good exercises should oftentim
be renewed, especially on holy-da
as though wee were then depart
out of this life, and going to the e
lasting dayes of rest. And therefo
such times especially we should sh
our selues most deuout, and most c
fully execute Gods hests; looking
it were presently for a reward of
labour from God. Which if it be
ferred, let vs thinke with our sel
That we are not sufficiently prepa
but vnworthie so great glorie, to be
uealed vnto vs at a time conueni
and prepare our selues more dilig
ly to our end.

Happie is that seruant (saith our
uiour Christ) whom the Lord w
Luk. 12. 43, 44. he commeth shall finde watchi
know ye of a truth, he will make
ruler ouer all that he hath.

CHAP. XX.

Of Solitarinesse and Silence.

SEeke a conuenient time to m
tate: and oftentimes call the
fits of God into minde.

Omit curious things, and

h matter as may rather ſtirre vp thy
nd vnto godlineſſe, than buſie thee
much.
Withdraw thy ſelfe from ſpeaking
nely *a*, from gadding idly, from *a* Mat. 12 36. Phil. 4. 8, 9.
ening vnto rumours & nouelties;
d thou ſhalt finde good leiſure, and
ficient for thy ſpirituall exercife, &
t after the example of the moſt
dly, who ſhunned the company of
n, as much as they might, & choſe
liue apart vnto God.
One ſaid *b*, I neuer came amongſt *b* Seneca.
n, but I departed more wicked
n I was before. And this we finde
e when we talke much together.
t is eaſier to bee altogether ſilent,
n not to exceed in words; and to
y at home, than not to offend a-
ad, it is eaſier.
Wherefore, he which would be zea-
s and godly, muſt auoyde com-
y *c*. *c* Mach. 14. 23. Mat. 6. 46.
No man ſafely doth goe abroad,
hee which gladly can abide at
me, no man ſafely doth gouerne
hee which gladly can bee in ſub-
ction *d*, no man ſafely doeth com- *d* Mat. 20. 26.
nd, but he that hath learned wil-
gly to obey *e*, no man ſafely is *e* Ro. 13. 1. Col. 3. 20.
ry, but hee that hath a good con-
ſcience *f*;

f Pro. 15. 13. science *f*; & no man safely can s
but hee that willingly can hol
peace.

And yet hath not the securit
good men, at any time been wit
g Pr. 28. 14. the feare of God *g*: neither did
excellent and heauenly gifts, m
them any whit proud, but the
h Ro. 12. 14. humble *h*. But the security o
i Pr. 28. 25. wicked, as it ariseth of pride *i*, s
k Esa. 48. 12. turneth to their destruction *k*.

Neuer looke to liue at thine h
ease in this world, seeme thou
l Esa. 34. 19. so godly and religious *l*.

It falleth out many times that
fall grieuously through pride, w
in mans opinion were most relig
m Lu. 18. 10. men *m*: whereby it is euident,
n Psa. 119. 67 tentation is very good for som
o 2 Cor. 12. 7. both to keepe them from pride *o*,
outward consolation.

O, if man would auoid vaine
p 1 Ioh. 2. 15, 16, 17. sure, and not loue the world *p*,
a good conscience should he alw
retaine? If man would cast away
vaine cares, and thinke onely
q Psa. 3. 1. Esa. 16. 4. heauenly things, and trust wholly
God *q*, what a continuall ioy sh
he feele in his minde?

No man shall finde any spirit
comfort, except hee occupie him

igently in stirring vp his minde vn-
godlinesse r; the which thou shalt r Esa. 26. 8.
e more easily attaine if thou enter
o thy chamber s, and shut thy selfe s Mat. 6. 6.
m troubles of the world, as it is
itten t: Examine your owne heart t Psa. 4. 4.
on your bed, and be still.

For commonly thou shalt finde
t in thy closet, which thou woul-
st lose abroad.

The more thou vsest thy Closet,
e more thou wilt like it: the lesse
ou commest thereinto, the more
ou wilt loathe it. But frequent the
me rightly, and tarrie therein at thy
st conuersion from wickedness, and
erward thou shalt doe it with ex-
eding pleasure.

olitarinesse and quietnesse, is good
him that would proceed in ver-
e, and learne the mysteries of holy
ripture. For there shall he find euen
uds of teares u, whereby hee may u Psa. 6. 6.
sh and cleanse himself euery night,
at hee may bee so much the nigher
to his Maker, by how much hee is
rther from the resort of men.

So that God with his holy Angels
mmeth vnto him, which withdraw-
himselfe from his friends and ac-
aintance.

It

It is better to liue in a corne
man haue regard to himselfe,
without care of his owne salua
x Mat.7.22. 1 Cor.13.2. uen to worke miracles *x*.

It is no shame but praise for
y Ps.103.6. ly man seldome to goe abroad
shunne to be seene, and not to
to see.

Why lookest thou on that,
z Exo.20.17. is not lawfull for thee to haue
world passeth away, and the
a 1 Io.2.17. 2 Cor.7.31. thereof *a*.

The desire of pleasure maketh
to reaue abroad; but when the
sure is past, which is quickly
what getteſt thou thereby but
tance, and a wandring soule?

A merry out-going, bringeth
monly a mournefull returning
and a merry euening watch, is
a lowring morning; euen so
of this world entreth pleasantly,
b Ps.14.13. and 23.31. endeth bitterly *b*. What canst thou
in another place, which is not
c 1 Cor.2.31 1 Ioh.2.17. Behold the heauen and the earth,
all the elements, for of those do
things consist: What seest thou
ny place that abideth euer?

Perchance thou thinkest to
thy selfe with contemplation,
thou shalt neuer doe so.

f the Imitation of Christ.

hat if thou sawest euen all things
e thine eyes? it were but a vaine
d. d Ec.1.14.
ut lift vp thine eyes man vnto
e, and aske pardon for thine of- e Psa.25.1. Psa.121.1.
s f. f Si.17.23.
aue vaine things to vaine folkes,
giue thou thy minde to doe the
of God g. g Deu.12.1.
ut thy selfe within thy doore h, h Mat.6.5.
call thy wel-beloued Iesus vnto
i. Tarry with him in thy cham- i Can.8.14. & 3,4.
for else-where thou shalt neuer
so great quietnesse.
addest thou not gone abroad,
stened vnto rumours and tales,
mightest the better haue enioy-
ietnesse: but now, because thou
thine eares to heare news thou
oubled greatly, and vexed in
e.

CHAP. XXI.

Preparatiues vnto godlinesse.

Wilt thou come forward in god-
linesse? Then feare God a, and a Pro.1.7. Psa.19.19. Sirac.1.16.
bee thou not ouer-loose in
iour, nor giuen to any vaine
re b, but keepe vnder thy senses b Pro.9.17.
by

by discipline.

Prepare thy selfe to vnfaine
e Ro.2.12. pentance *e*, and thou wilt prou
gious. For repentance bringeth
godlinesse, and negligence qui
doth forgoe the same.

It is meruaile that any m
heartily reioyce in this life, whic
sidereth his banishment, and th
d 1 Pet.1.6. nifold perils of his soule *d*.

Through the weakes of our
and security, we feele not the so
of the mind, but oftentimes we
e Mat.5.4. when indeed we should weepe
Luk.6.21. There is no true liberty, no
mirth, but in the feare of God
f 2 Cor.1.3,4 with a good conscience *f*.
Pro.15.15. Happy is that man, which
off the lets of all worldly busi
gine himselfe wholly to the
vp of his minde. Happy is he th
keepe himselfe from all those
which may either defile or b
g 2 Cor.8.9. his conscience *g*.
h 2 Ti.2.1. Fight like a man *h*, custome
come by custome.

If thou mindest not to med
other mens matters, they for
parts, will not meddle in thine

Take not vpon thee another
charge, neither trouble thy selfe

ires of thy betters.
ut looke vpon thy selfe *i*, and be- *i* Mat.7.1.
e thy deareſt friends, giue thy selfe
nſell.
f thou lacke the good will of men,
e it not heauily, but if thou behaue
thy selfe well, and circumſpectly
ecommeth the ſeruant of GOD
a true Chriſtian *k*, howle and *k* Luk 8.21.
pe *l*. Ro.2.8,9.
l Iam.5.1.
is good for a man not to haue
h comfort in this life, eſpecially
ldly comfort. As touching hea-
g, if wee either feele it not at all,
ut ſeldome, the fault is in our
es, which neither ſeeke occaſions
irre the minde, nor forſake tran-
y, and externall comfort *m*. *m* 2 Co.2.9.
Heb.12.2.
ink with thy ſelfe not onely that
haſt not deſerued any heauenly
ſort, but alſo that thou doeſt de-
great miſery and affliction *n*. *n* Lu.18.13.
man ſet on fire with the ſparkes
rue godlineſſe, loueth not *o*, but *o* 1 Io.2.15.
neth the world *p*, and all that is *p* Phil.3.8.
cin *q*. *q* 1 Io.2.16.
A good man continually findeth
ſion to weepe and mourne. For
ther he behold himſelfe, or other
, hee ſeeth that no man liueth
out miſery in this world. Yea the
more

more earnestly hee considereth
selfe, the more aboundantly do
r Lu. 23.28. shed teares r. And indeed our
s Esa. 59.2. fold sins and transgressions s w
with wee lie so wrapped, that h
we can behold celestial things, s
prouoke vs so to doe.

t Sira. 7.36. Thinke more often of thy de
than of a long life, & doubtlesse
wilt giue thy selfe more earnest
repentance, than thou doest. A
call into thy minde the paines
u Si. 18 23. when God shal turne away his
and it will make thee both to l
thy sinnes, and to take aduers
good part.

But because these things co
x Pro. 14.9. into mind x, and we follow the
pleasures of this transitorie wo
goe on, God knowes, coldly
y Gal 5.18. slowlie in religion, for lacke
Rom. 8.12. Spirit of God: whence it is th
wretched bodies doe so ea
complaine.

Wherefore make thy humble
tion vnto Almighty God, th
would inflame within thy bre
z Psa. 52 9. heauenly fire z, and say wi
a Psa. 80.5. Prophet a, Feed me, ô Lord, wi
Psa. 102.9. bread of teares, and giue me
to drinke in great measure.

CHAP. XXII.

A view of the miserie of mankinde.

WHereſoeuer thou art, and whitherſoeuer thou turneſt thy ſelfe, thou art miſerable, vnleſſe thou returne vnto God *a*. Why thou troubled becauſe things fall not out according to thy minde? But who is he that hath all things at his harts deſire? Not I, not thou, nor any mortall man; no doubtleſſe, man is neuer without miſery and trouble, no not a King, nor the proud Pope himſelfe.

a Pſal. 84. 7. (illegible)

Who is then in the beſt eſtate and condition? Euen he which for Gods ſake can ſuffer affliction *b*.

b Mat. 5. 10. 1 Pet. 3. 14.

Weak and fooliſh people ſay commonly? See how happy hee is, how wealthy, how mighty, in what authoritie, of what goodly ſtature, how faire he is. But looke vpon heauenly things, and thou ſhalt finde that theſe things are not to be accounted of *c*. For they are vncertain, and burdenſome *d*, becauſe they can neuer be kept without carefulneſſe and feare *e*.

c Mat. 6. 19. 1 Ioh. 2. 16. *d* Mat. 4. 10. *e* Luc. 12. 15.

Man ſhould not thinke that in

abondance of these worldly thi
f 1 Tim.6. 17,18,19. Luk.12.21. an happy life doth consist *f*, but
g Ps.77.16. to content himselfe with a meane state *g*, and to thinke, that as lon hee liueth in this world hee is misse ble.

The more a man hungereth godlines, the more he abhorreth
h 1 Cor.13. 10. life *h*, because hee perceiueth m sensibly, and more euidently se the sinnes of mans corruption. vndoubtedly, to a man zealously dicted, & desirous to be loosed fr
i Ro.7.24. *k* Phi.1.23. sin *i*, to be with Christ *k*, it is a m rie and trouble euen to eat, to drin to sleepe, to rest, to labour, and to be subiect to other things necessarily in cident vnto mortall man. For these things do greatly suppresse the minde
l Wis.9.15. of man *l*. Therefore most humbly doth the Prophet desire to bee deliue red from them on this wise. Draw m out of my necessities, ô Lord.

But miserable are they, which se not their owne misery, but more m
m Lu.6.24. serable which loue this miserie *m* a mortall life, in which some so delig (albeit with all their carking a care, they can hardly prouide thi necessary for themselues) that they sure to liue alwayes in

world, they would not set a point by the kingdome of God *n*. Which mad and faithlesse wretches, so deepely drowned in the earth, that they can thinke vpon nothing but earthly things, shall one day to their paine vnderstand how vile and vaine it was which they loued *o*.

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time *p*, but they coueted after euerlasting riches with all desire & greedinesse, yea with their whole hearts, they longed for things on high, not gene *q*, that the desire of things which are seen, might not draw them to things below.

Despaire not brother to come forward in godlinesse, thou hast yet time and space *r*. Deferre not therefore thine amendment *s* from day to day, but rise, and out of hand begin, and reason with thy selfe in this wise. Behold, now is the time to worke, now to win the field, now is the time to amend *t*, in aduersity the time is to deserue well.

Through fire and water thou must passe, before thou canst come to the place of comfort *u*. Except thou offer

n Mat. 6.21. Luk. 12.16.

o Phi. 3.19.

q 2 Cor. 4.1.

r Ps. 32.56. Esa. 55.6.7.

s Ec. 12.1. 2 Cor. 6.1.

t Ga. 4.7.10.

u Psa. 66.12.

Mat. 11.13 violence vnto thy selfe *x*, thou shalt neuer triumph ouer sinne.

As long as wee beare about fraile and earthly bodies, let vs not looke to Ro.7.42. liue without griefe and sorrow *y*.

Indeed we could wish to liue quite from misery: but for so much as through sinne we haue lost our innocency Ro.5.15. *z*, our felicity and quietnesse is gone therewithall.

Luk.12.19. Wherefore let vs be patient *a*, and expect the mercy of God vntill our wickednes be put away, and this mortalitie be swallowed vp of life *b*.

1 Cor. 15.54. O Lord, how great is mans frailtie! How is man prone continually vnto Gen.6.5. sinne *c*! To day thou doest confesse Mat.6.12. thy sin *d*, and to morrow thou wilt Psal.38.4. sinne afresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou doest so wickedly, as if thou hadst neuer meant to Ro.7.15. doe well *e*.

So that great cause wee haue to debase, and to thinke humbly of our selues, being so fraile and subiect to 1 Ioh.3.2. and 4.1. offending *f*.

Againe, if with little negligence we lose that which by great labour could hardly bee obtained; what will become of vs at the end, which so soone

wexe cold *g*?

Woe be to vs, if we goe on to rest, as if now there were peace and securitie *h*, when as in very deed as yet there appeareth no token of godlinesse in our behauiour.

Then vndoubtedly we must be trained vp afresh like young souldiers *i*, if we hope to reeturne vnto goodnesse, and to proceed in godlinesse.

g Luk. 9. 60.

h 1 Thes. 5.

i 2 Ti. 2. 1.

CHAP. XXIII.

That man ought to thinke vpon his end.

SEeing the life of man is so fraile and short *a*, consider wisely what thou takest in hand.

To day a man, to morrow none *b*: and being out of sight, thou art out of minde *c*.

Oh the dulnesse, and hardnesse of mans heart, that thinking of things present, hath no care of the time to come *d*.

It were thy part so to behaue thy selfe in all thy deeds and thoughts, as though thou shouldest depart out of this world by and by.

Hadst thou a cleare conscience, thou wouldest not greatly feare death.

a Iob 14. 1.

b Si. 10. 11.

c Ec. 1. 11.

d Sir. 7. 16.

2 Cor. 1. 1. 9.

It is better to auoid sinne, than to flie death.

If thou art not ready to day, how wilt thou bee to morrow? The next day is not certaine *f*. And againe, how knowest thou that thou shalt liue to morrow?

Mat. 24. 36. Iac. 13. 32.

What are wee the better to liue long, if wee proue not better by our long life? Assuredly long life doth not make vs better to God-ward, but the farther from God *g*.

Ro 2. 4. Rom. 5. 1.

Oh well were we, if wee had liued well but one day in the world! Many keep in mind how long they haue flourished good religion, but they neuer thinke what fruit they haue shewed worthy amendment of life *h*.

Mat. 3. 8.

If thou thinke it irkesome to die, thou shalt finde it more perillous and dangerous to liue long.

Happy is that man which alwayes thinketh of his end, and prepareth himselfe daily for to die *i*.

1 Cor. 4. 16.

When thou seest a man to die, consider by & by that thou must depart the same way *k*.

He. 9. 17. Sir. 41. 3.

In the morning thinke not to liue till night, & at night look not to liue till morning, and alwaies liue so circumspectly, and bee so godly pre-

ed, that death may finde thee readie whensoeuer he shall come.

Many before they looke for death, depart suddenly *l*: for the sonne of man will come in an houre when thou looke not for him *m*. But when that houre shall come, then wilt thou begin to thinke otherwise of thy life past than thou hast done, and then wilt thou bitterly bewaile, that euer thou wast so sluggish & negligent *n*.

Happy is that man which indeoureth to seeme such in this life, as hee would appeare at the houre of death *o*.

Hee which hateth the world perfectly *p*, and faueoureth godlines zeaously *q*, and will be admonished wilingly *r*, and endeuoureth to amend is life seriously *s*, and can obey his superiours gladly *t*, and deny himselfe throughly *u*, and take affliction for Christs sake patiently *x*, giueth most notable tokens that he wil die a good man.

Whilst thou art in health, thou mayest doe many good deeds: but when thou art sicke, I see not what thou art able to do. For in the time of sickneſſe few amend: and they which deferre their amendment till then, doe

l Luk. 12. 10.
m Luk. 12. 40. Mat. 24. 50.
n Mat. 7. 23.
o Luk. 12. 25.
p 1 Ioh. 10. 15.
q Re. 3. 15.
r Pro. 2. 4.
s Luk. 3. 3.
t Tit. 3. 1. Col. 3. 22.
u Mar. 8. 34. Luk. 9. 23.
x Mat. 10. 38 & 5. 10. 1 Pet. 3. 14.

hardly come into the fauour of G

Better is it to amend, and wh

Ge.6.10. Re.7.15. time is *y* to liue well, that hereaf thou maist liue for euer *z*. But if th forgoe so good opportunitie, thou terwards wilt seeke it, when it is late: and perhaps desire but an hou or two to repent, and they will not granted.

Wherefore consider diligently bo what perills thou shalt escape, a what miseries auoid *a*, if alwayes li

Pr.14.27. a Wise man, thou thinke vpon thi end. And indeauour so to liue in t World, that at the houre of dea

Psa.23.4. thou maist reioyce rather than fear

Now while time is, learne to vnto the world, that then thou ma

Ro.16.8. liue with Christ *c*. Now, while ti

1 Ioh.2.15. is, learne to contemne the world that then without let thou maiest vnto Christ. Now, while time

1 Cor.9.27. beat *e* down thy body by repentan that then thou maist haue an assu boldnesse.

Ah foole, what? thinkest thou liue long, seeing thou art not sure

Iac.4.14. liue one day *f*? How many haue b deceiued, and suddenly taken out

Ecc.9.12. the world *g*!

Thou hast heard, I am sure, &c

ftentimes, how one was killed by the
word, another drowned, another
rake his necke with a fall, another as
e was at meat, another at play, ano-
her with a knife, another of the sick-
esse, another of theeues. Thus al die *b*
hough not after one sort, and mans
se passeth away like a shadow *i*.

Who after death will helpe thee, if
n thy life time thou lose good oppor-
unitie *k*: Now, I say, now or neuer
the time to doe well *l*, while both
hou knowest not the houre of thy
eath, and maist do good to thy self in
ime.

Now while time serues, lay vp euer-
asting treasures for thy selfe in Hea-
en *m*, thinke on nothing but on hea-
enly things *n*, and care for nothing
ut thy saluation. Now, I say, while
ime serues make friends, which after
eath may receiue thee into euerlast-
ng habitations *o*.

Account thy selfe on the earth but
pilgrim and stranger *p*, vnto whom
he affaires of the world doe nothing
ppertaine. Get thee a quiet consci-
nce, and lift vp thy mind vnto God *q*,
ecause in this world thou hast no
ontinuing citie *r*.

Thither direct thy prayers, and

b Sir. 41. 3.
i Ioh. 8. 9.
k Luk. 16. 2.
l 2. Cor. 2. 6.
m Mat. 6.
n Col. 3.
o Luk. 16.
p Heb. 11.
q Col. 3.
r Heb. 13. 14. Mich. 2. 10.

The first booke

daily groanes with teares, That aft
death thy spirit may goe to God i
blisse *f*.

f Psal. 31. 5.
Luk. 23. 46.

CHAP. XXIIII.

Of the last iudgement, and of the punishment for sinne.

WHatsoeuer thou takest in han
remember thyne end *a*, & ho
thou must appeare before a s
uere Iudge, in whose sight nothing
hid *b*, which neither is pleased by r
ward, nor admitteth vain excuses, b
rightly and indifferently iudgeth a
men *c*.

a Sir. 7. 36.
b Heb. 4. 13.
c Pet. 1. 17.

O fond man, and miserable wretc
what answer wilt thou make to Go
who knoweth all thy sinnes *d*, whi
oftentimes fearest euen the lookes
an angrie man?

d Iob. 9. 3.

Why doost thou not looke to th
self against the day of that iudgme
when no man shall excuse or defe
another *e*? for euery man shall ha
enough to answer for himselfe *f*.

e Iob. 14. 12.
f 2. Cor. 5. 10.
Psal. 62. 12.
Rom. 2. 6.

Now mayst thou do good, if tho
take paine; now wil thy teares be a
cepted if thou weepe; now may th
groanes be heard if though sigh *g*, a
both pacifie God, and purge thy self

An

of the Imitation of Christ.

And indeed throughly is the patient man purged, which being iniured, doth bewaile the wickednesse of the inferrer, rather than the iniurie offered vnto himselfe, prayeth for his enemies *h*, forgiueth them from his heart *i*, asketh pardon speedily of others whom he hath offended *k*, is more easily moued to pitty, than to anger, offereth often violence vnto himselfe *l*, and laboureth earnestly to bring his body into the subiection of the spirit *m*. And these things must not bee deferred, but bee done while we liue, and that with speed *n*. But we deceiue our selues through an inordinate desire of the flesh *o*.

That hell fire *p*, what else will it burne but sinners? The more thou hast loued thy selfe, and pampered thy flesh, the more shalbe thy paines, & the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same he shall be punished, according to the greatnesse of the offence *r*.

There idle persons shall be pricked with burning forkes, gluttons there shalbe tormented with extreame hunger and thirst *s*, there Epicures and voluptuous persons, for their sweet delights

h Mat. 5. 44.
i Mat. 6. 12.
k Mat. 5. 24.
l Mat. 11. 21.
m 1 Cor. 9. [illegible]
n Gal. 6. 1[illegible]
o Ro. 8. 12.
p Mat. 25. [illegible]
q Lu. 12 [illegible] and 16. [illegible]
r Wis. [illegible]

delights shall haue burning pitch
boyle them, & stinking brimstone
annoy them; the enuious there sh
howle like mad dogs, and no vice b
shall haue his torment. There t
proud shall haue shame, and the c
uetous Churle shall haue miserab
pouertie.

To be short, one houre of paine
that place, shall bee more grieuo
than all the time they had in th
world to amend their manners. F
Isa.66.24. there is no rest *t*, comfort there
The.1.8. none; here sometimes their sorro
ceased, and sometime they receiu
comfort of their friends.

Wherefore haue a care of thy sel
whilst thou art aliue, and bewaile th
sinnes, that in the day of that iudg
ment, thou maiest safely reioyce wi
Lu.16.25. Gods elect *u*.
Is.3.3. For then shall the righteous wi
great boldnesse, stand against such
Wis.5.9. haue vexed and oppressed them
Is.1.3. Then shall he sit to iudge *y*, whic
Mat.19.28. now is content to be iudged of me
Mat.5.3. Then shall the poore *z*, and meeke
Lu.14.11. triumph, when the proud shall qua
Pr.4.18. on euery side *b*. Then shall they s
Hee was wise, which for Christ
sake seemed a fool & abiect *c*. Th

ll the memorie of miserie patiently
tained bee sweete *d*, when in the *d* Ps.126.5.
ine while the wicked shall sob and Esa.25.8.
he. Then shall the godly reioyce *e* Re.21.8.
d bee clad, but the reprobate shall
wle and weepe *f*. Then shall the af- *f* Mat.25.46.
ted more triumph, than if conti-
ally he had bin in ioy *g*. Then shall *g* Ro.8.18.
baseapparell be glorious *h*, & the *h* 2 Cor.5.2.
ude attire infamous. Then shall
poore cottage bee more commen- *i* 2 Pe.1.19.
d *i*, than is the gilded Palace prai-
. Then shall constant patience
re prevaile *k*, than all the power of *k* Esa.50.18.
world. Simple obedience shall
re bee commended then, than all
subtiltie of man *l*. Then shall a *l* Esa.29.19.
ere and good conscience more re-
ce a man *m*, than profound skill in *m* Esa.33.18.
losophy. The contempt of riches
ll do more good then *n*, than al the *n* Mat.5.3.
hes of the world. Then shall a zea-
s prayer bring more delight *o*, *o* Si.35.
n euer did fine cates. Thy silence
t in thy life time shall more cheere *p* Psa.
hart in that time *p*, than long bab- *q* Mat.6.
ng *q*. Good workes then shall be *r* Ro.
re respected *r*, than copy of sweet
rds. And then shall thy paines ta- *s* Psa.
to reforme thy manners, more
ght *s*, than could all the pleasure
in

w Wisd.5.8. in the world *t*.

Wherefore learne in this life to
x Ro.8.18. fer small things *u*, that in the
to come thou maist escape great
grieuous dangers. Trie first in
life time, what thou canst suffer
thou art dead. And if thou can
endure but light things in comp
son now, how wilt thou beare a
ward euerlasting torments? An
now so little paine can make thee
patient, what will the fire of hell
For persuade thy selfe thou cans
be twice happie, that is, to enioy
y Luk.16.25. pleasure in this life *x*, and raigne
with Christ in the world to co
Now suppose thou hadst liued hit
to in perpetuall honour and pleas
what good would these things
thee, if thou shouldest die out
z Lu.9.25. hand *y*?

Seest thou not how all things
a Ec.1.2. vaine *z*, saue only to loue and to s
b 1.Pet.1.10. God *a*.

For hee which loueth God with
his heart, feareth neither death,
paine, nor iudgement, nor dam
c Ro.8.38. on *b*. For perfect loue maketh a
with boldnesse to appeare
d 1.Io.4.17. God *c*. But meruaile it is not, th
e 2.Pet.2.14. he which delighteth as yet in sin

e both feare death and the day of
gement.
otwithstanding, if the loue of God
not allure thee vnto godlinesse, yet
the feare of hel fire driue thee from
ckednesse *c*. But if neither the loue
God, nor the feare of hell can better
e one jot, then looke not to stand
a good thing long, but quickely to
l into the snaires of Satan.

c Prou.14.17. Luk.3 7.

CHAP. XXV.

That we must earnestly endeauour to amend our liues.

E thou zealous and earnest in the
seruice of God, consider with thy
selfe, wherefore thou wast made,
d wherefore thou hast renounced
e world: euen to liue to God *a*, and
become a good man *b*.
Therefore endeauor thou zealously
go forward. For yet a little while,
d thou shalt haue a reward of thy
ours, and neither feare nor sorrow
ll be about thee *c*.
Labor but a while longer, and thou
lt find great, yea euerlasting rest *d*.

a Ro.7.4.
b Eph.2.10.

c Esa.65.
Reu.7.17.
d Ro.8.18.

If

If thou contiue faithfull and dili-
vate the end *e*, God wil ſhew him
faithfull and bountifull in re-
ding *f*.

e Mat. 24. 13.
2 Tim. 2. 5.
f Mat. 25. 1.
g Ro. 8. 24.
h Mat. 24. 42.
Luk. 12. 42.

Hope well to win the garland *g*,
ſhun ſecuritie *h*, both to auoyd we-
neſſe and pride.

A certain man toſſed between h
and feare, on a day in his prayers
red theſe words, Oh, if I knew cert
ly that I ſhould perſeuer; and for
with he ſeemed to heare theſe hea
ly words in his mind? What if t
kneweſt as much, wouldeſt thou c
tinue in the courſe thou haſt take
Well goe too, doe that which t
wouldeſt doe, and doubt not to p
uer. With which comfortable wo
being incouraged, hee ſtraitway c
mitted himſelfe to the wil of God,
from thenceforth neither wauered
nie more in mind, nor labored cur
ſly what might become of him,
bent himſelfe wholly to do what
agreeable to the will of God *i*, &
neceſſarie for his going forward,
continuing in the race of vertue.

i Rom. 2. 18.

Truſt thou in the Lord, and do
(ſaith the Prophet *k*) ſo thou
dwell in the land, and be fed
redly.

k Pſal. 37. 3.

One thing there is that withdraw-
many men from proceeding in
ue, and earnest amendment of
ir manners: and that is the horri-
hardnesse, and the painfulnesse to
due our selues *l*. *l* Mat.19,21.

But who profit more than others Mar.20.21.
well doing? Not they whom such
ings dismay, but they which inde-
ur valiantly to ouer-come those
nterbufs *m*. For the more a man *m* Psa.27.14.
ercommeth, & by Gods assistance
dueth himselfe *n*, the more he go- *n* 1 Pet.2.9.
forward, and commeth the more
to the fauour of God.

Howbeit, all men haue not like
wer to ouercome, and to mortifie
emselues. Yet this I say, hee which
th lesse abilitie, if hee vse diligence
this point, shall more preuaile *o*, *o* Mat.19.29.
n another which is sloathfull, Luk.18.13.
ough perhaps otherwise hee seeme
rtuous *p*. *p* Mat.19.20.
Lu.18.11.

Now there bee two things, that
ake much to a mans amendment,
mely, to withdrawe our selues
olently from such things, whereun-
by our wicked nature we are incli-
d *q*; and to bend our selues wholly *q* Mat.7.13.14.
the attaining of that good, which
e stand in need of *r*. Also those *r* Psa.37.34.
things

things are especially to bee
heed of and auoided, which were
monly mislike, or condemne
ther men *f*.

f Mat. 7. 3. Rom 2. 1.

Take profit of euery thing. If
heareſt, or ſeeſt examples of ve
follow them; if of wickednes,
them. As thou pryeſt into other
g Mat. 7. 2. 4. manners, ſo doe others into thine

Oh what a ioyfull and comfo
ble thing it is, to ſee profeſſion
Chriſtianitie, followers of Ch
u 1 Cor. 13. 3. doctrine *u*: Againe, what a lame
t Tim. 1. 5. ble, and grieuous thing is it, that
as would bee counted Goſpellers,
looſely, and contrarie to their
ling?

How hurtfull is it towards the
poſe of thy profeſſion, to end
to thoſe things which are not co
w 1 Tim. 4. 1. & 5. 13. Col. 2. 20. manded thee *x*?

x Gal. 6. 14. Remember thy profeſſion, and
waies haue in mind Chriſt which
crucified *y*; when thou ſeeſt his
bee aſhamed of thy ſelfe, that hath
long a while profeſſed Chriſtiani
and yet ſo little, if any whit follow
z 1 Cor. 11. 1 the example of Chriſt *z*.
a 1 Pet. 2. 9.

Hee which attentiuely, and c
fully thinketh vpon the life and d
of Ieſus, ſhall finde ſufficiency of
neceſſ

ssarie, and profitable things in
ame; neither shall hee need to
e any better thing without Ie-
.

Iesus crucified came into our
des, quickly and sufficiently lear-
we should proue *h*.

he delight of a Christian is in the
of the Lord *c*, and therein doth
xercise himselfe: but if hee once
e negligent, and luke-warme *d*,
n miseries come, which oppresse
, and troubles that vexe him, be-
se hee is voide of inward consola-
, and forbidden to seeke any out-
d comfort *e*.

nd doubtlesse, hee which passeth
bounds of Christs doctrine, is
itly subiect to a grieuous destru-
n *f*, and hee that loueth a loose &
re life, is neuer in quiet *g*, for
e thing euer-more displeaseth
.

ather follow the straight & ver-
us life *h* of the Apostles and Dis-
es of Christ *i*: and in so doing,
bt thou not, but that God of his
nted mercy will giue thee strength
oe well. This is the way to be full
ope and strength, this is the way
the heauenly way so to pro-
ceed,

a Rom. 8.1. Col. 2.12.
b 1 Cor. 2.1.
c Psa. 1.2.
d Re. 3.15.
e Esa. 57.3.
f Pro. 1.24.
g Ezec. 57.20.
h Mat. 7.13. *i* 1 Co. 11.1. Heb. 13.7.

ceed, that thou maiest despise
k Psa.56.4. worldly things *k*.

And would to God we had
but that wee might praise God
l Ps.34.1,2. with heart and mouth *l*, and k
m Ps.119.3. commandements *m*. Would
wee were quite ridde from all w
businesse, and set our affectio
n Col.3.2. heauenly things *n*. For when
come to that point, that he care
o Ps.86.7,8. and 20.7. no worldly comfort *o*, then
neth he to taste the sweetnes of
to take all things in good part,
soeuer they fall out; to bee neit
ner jocond in prosperity, nor to
p Ps.30.7,8. siue in aduersitie *p*; but eue
q Psa.37.3. confidently to hope in God *q*, w
r Ro.11.36. all in all *r*, to whom nothing d
1 Cor.8.6. but all things liue, and continua
s Ps.104.1. bey at his beck *s*.

t Eccl.7.36. Alwayes remember thy end *t*,
thinke, that time loft will neuer c
u Eph.5.15. againe *u*.

Without care and diligence, t
x Ro.12.6. shalt neuer attaine to godlinesse:
y Co.11.23. thou waxe faint, thou shalt euer
z Luk.9.62. be worse and worse *y*: but goe
a Mat.25.10 zealously forward *z*, and thou s
b Psal.84.12. finde both great peace and pleasu
thy wel doing, both because God
noureth thee, & thou fauoureſt y

earnest and zealous man is pre-
vnto all things *a*. It is more
full to resist vices and perturba-
of the minde, than to sweat a-
with bodily labour: and hee
hin time taketh no heed of small
s, by little and little falleth into
offences *b*.

hou shalt euermore bee merry at
, if thou hast behaued thy selfe
in the day.

atch ouer thy selfe *c* stirre vp, and
uish thy selfe; whatsoeuer be-
meth of others, haue a regard to
y selfe *d*, For so doest thou
profit, as thou offerest *e* vio-
lence vnto thy
selfe.

a Ro. 8. 35. Eph. 6. 12.

b Iam. 1. 14.

c 1 Cor.

d 1 Tim. 4. 12.

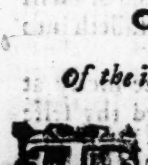
e Mat. 11.

Thus endeth the first Booke.

The second Booke of the IMITATION of CHRIST.

CHAP. I.

Of the inward life of man.



HE Kingdome of G
within, saith Christ
Turne thee vn
Lord with all
heart, hauing fo
this wretched world, and thou
finde rest for thy soule *b*.

Learne to contemn outward t
c, and to addict thy selfe to spir
so shalt thou perceiue the king
of God to come vnto thee.

For the kingdome of God is r
teousnesse and peace, and ioy i
holy Ghost *d*, which the wicked
ioy not *e*.

Christ will come vnto thee & c
fort thee *f*, if thou make a fit re
place for him within thee. For a
glory and beauty is within *g*, t
doth he gladly abide.

With the inner man doth he
tem

of the Imitation of Christ.

times walke, and reason sweetly, delight himselfe pleasantly, and ree notably, and familiarly conti-e *b*.

b Pro. 8. 32.

Goe to now, ô faithfull soule, pre-re thine hart for this bridegroom *i*, t he may come vnto thee, & dwell thin thee. For thus he saith *k*: If any n loue me, he will keep my word, d my father will loue him, and wee ll come vnto him, and will dwell h him.

i Can. 5. 4.

k Io. 14. 30.

Wherefore keepe out others, and Christ haue roome: if thou hast , thou hast enough *l*. For he will e a care of thee, and so faithfully -see all thine affaires, that to put confidence in man, thou shalt need *m*.

l Ro. 8. 13. Phi. 3. 8.

m Ps. 37. 5. Heb. 13. 6.

or men quickly are changed, and dily depart *n*, but Christ abideth uer *o*, and continueth by his vn-he end *p*. Neither set any great ance on mortall and fraile man, it hee be deere vnto thee, and may thee good *q*, and if sometime he e-say and trouble thee, bee not pensiue.

n Ps. 90. 5. *o* He. 13. 8. *p* Ma. 8. 22.

q Ps. 118. 8.

They which take thy part to day, orrow may be thine enemies, & ard thy friends, for they change many

many times like the winde.

But put thy confidence in the L
r, and see thou serue and loue him
s will handle thy cause right well,
t Psa.73.23. set it in good order t.

Here thou hast no continuing
u He.13.14. tie u: & whereſoeuer thou goeſt,
x He.11.13. art a stranger and a pilgrim x,
finding rest, till thou art fast io
y Eph.2.19. vnto Christ y.

Why doest thou here gaze a
seeing this is not the place of
abode? In heauen should be thy
z Phi.3.20. uersation z: as for earthly things
shouldest behold them onely
a 1 Cor.7.31 how they passe away a, and thou
b Psa.90.5. them b. So looke vpon them,
c 1 Ioh.2.15. thou loue them not c, lest the
rish being taken with vaine delig

Cast thy cogitations vpon the
d Pe.5.7. hie God d, and pray vnto Christ
e Psa.55.16. out ceasing e.

If thou canst not meditate on
and heauenly mysteries, rest th
in the paines of Christ, and abi
f 1 Pe.2.12. lingly in his wounds f. Run thou
and 4.13. lously vnto those heauenly wo
and stripes of Christ, and thou
finde a great comfort in aduersi
thou shalt not set a rush by the
ches of men, but take all sla

of the Imitation of Christ.

good part g.

Christ himselfe was despised of
ch in this world h, yea at a great
extremitie his very friends forsooke
him and fled i. Christ himselfe suffe-
red, and was condemned k, and wilt
thou complaine? Christ himselfe had
aduersaries & back biters l, & woul-
dest thou haue no enemies, nor bee ill
spoken of?

How shal thy patience be crowned
if thou sustaine no aduersity m? And
if thou wilt not be contrarie in any
thing, how wilt thou be the friend of
Christ n? But make thou an account
to suffer tribulation both with Christ
o, and for Christ p, if thou desire to
raigne with Christ q.

Oh haddest thou but once entred
into the secret closet of Iesus, and felt
but euen a very little of the heate of
his loue, thou wouldest not onely
make no account either of prosperity
or aduersity in this world r, but also
euen reioyce when thou art defamed
s, for the loue of Christ makes a man
euen to dispise himselfe t.

I say, the true spirituall man, which
is voyd of inordinate desires, and lo-
ueth Iesus vnfainedly, can both
serue himselfe freely vnto God, and

g 1 Pet. 2.19. & 3.9.
h Psa. 22.6.
i Mat. 6.56.
k Es. 53.3.
l 2 Pe. 2.23.
m 2 Tim. 1.8.
n Io. 15.13.
o Ro. 8.17.
p 1 Pe. 4.1.
q 2 Tim. 2.11.
r Luc. 5.[illegible] & 9.23.
s Act. 5.[illegible]
t Ro. 8.3.[illegible]

rauished in spirit aboue himselfe, [illegible]
[illegible] Phi. 3. 20. etly enioy him *u*.

He to whom all things seem as th[illegible]
are indeed, nor as they are esteemed [illegible]
the vaine opinion of man, is doubtl[illegible]
a wise man, and rather taught of [illegible]
[illegible] Esa. 54. 13. *x*, than of men.

He that hath learned to abide [illegible]
in, and to make small account of [illegible]
ward things; neither seeketh a pl[illegible]
[illegible] 1 Tim. 2. 8. *y*, nor expecteth leisure to exercise hi[illegible]
[illegible] Gal. 6. 9. selfe in godlinesse *z*: the inward m[illegible]
can quickely call himselfe home, [illegible]
as much as he neuer is altogether [illegible]
broad. Neither outward labour [illegible]
let him, nor necessarie businesse [illegible]
him for a time: but as euerie thi[illegible]
falleth out, so doth he applie [illegible]
[illegible] Ro. 8. 38. selfe *a*.

He that is well prepared, and [illegible]
med inwardly, is nothing troubl[illegible]
with the wonderfull and peruerse [illegible]
[illegible] Esa. 56. 5. hauiour of the world *b*: looke [illegible]
[illegible] greatly a man draweth businesse [illegible]
himselfe, so much is he hindred [illegible]
distracted.

Wert thou well setled, & throug[illegible]
ly purged, all things would be for th[illegible]
[illegible] Ro. 8. 28. good and profit *c*. But for that th[illegible]
[illegible] 1 Pet. 2. 1. art not plainely dead vnto thy selfe [illegible]
Colo. 3. 5. or separated wholly from earth[illegible]
things

of the Imitation of Christ.

things, many things displease, and double thee oftentimes.

Nothing so doth defile and snaire the minde of a man, as the impure desire of earthly things *e*. *e* Tit. 2. 12.

Wherefore if thou wilt despise the consolation which this world doth minister *f*, thou shalt more easily both behold celestiall things, and inwardly reioyce. *f* 1 Io. 2. 15.

CHAP. II.

Of patience and humility, two vertues necessarie to bee in a Christian.

CAre not greatly who is on thy side, or against thee *a*, but care to please God in all thy doing, & to haue a good conscience, so will God defend thee right well. And whom he defendeth, none can hurt *b*. *a* Psa. 56. 4. 2 Cor. [illegible] *b* Ro. 8. 15.

If thou hast learned to hold thy peace, & to be patient *c*, doubt thou not but God will aide thee from aboue. Hee knoweth when to deliuer thee *d*, therefore oughtest thou to commit thy selfe to his pleasure. *c* Ps. 27. 14. *d* 2 Pet. 2. 9.

It is God that aydeth *e*, and deliuereth man from shame and rebuke. *e* Psa. 121. 2.

It is many times good to bring more and more downe, to haue vices knowne and reprehended of others *f*.

f Psa. 119. 6, 7

When a man humbleth himself for his offences, hee easily pacifieth such as are offended, and with small adoe commeth into fauour againe.

The humble man doth God protect and saue *g*: to the humble, who humbleth himselfe; yea the humble hath many things at his hands *h*, to the humble he exalteth vnto glory *i*, and to the humble hee both reuealeth his secrets *k*, and offereth himself *l*. The humble man, be he neuer so much iniured, or backbited, is alwaies quiet in minde, because hee trusteth in God not in the world *m*.

g Psa. 34. 18.
h Isa. 4. 6.
i 1 Pe. 5. 9. Pro. 22. 4.
k Lu. 10. 21.
l Isa. 66. 2.
m Psa. 32. 6.

Think not to come forward in religion any whit, vnlesse thou think thy selfe inferiour vnto all *n*.

n Isay. 65. 5.

CHAP. III.

That we ought to be at peace both with our selues and with all men.

BE first of all at peace with thy selfe *a*: and then thou shalt pacifie others *b*.

a Psa. 51. 12.
b Mat. 5. 9.

A quiet minded man doth more

good than a learned.

The contentious construeth a good thing on the ill part, and hearkeneth into euill c; but a good and quiet man turneth all things to the best d. The quiet man conceiueth sinisterly of no man e, but the vnquiet and suspicious, will neither bee quiet himselfe, nor suffer others to be at rest, hee both speaketh that many times which hee ought not, and doth not that which hee should; hee consideteth what is another mans dutie, and neglecteth his owne f.

Wherefore, doe first thine owne dutie, and then looke that another man doe his g.

Thou hast the tricke how to colour and excuse thine owne deeds; yet wilt not thou allow the excuses of another h. But reason would thou shouldest excuse another, and accuse thy selfe i. If thou wouldest bee borne withall, beare thou with another, and see how farre thou art as yet from true patience and charitie, which fretteth and is offended with none but with it selfe k.

To dwell with good & quiet men it is no hard matter, for all men naturally doe like thereof, and euery man

c Pro. 17. 4.
d Pr. 15. 18.
e 1 Co. 13. 5.
f Ioh. 21. 21.
g Mat. 7. 5.
h Ro. 2. 1, 2.
i Pro. 10. 12.
k 1 Cor. 13. 4.

desireth quietnesse, and loue such a-
l Mar.4.6. gaine as loue them *l*. But to liue qui-
etly with crabbed and froward fel-
lowes, with enemies and ill condition-
ned men, is doubtlesse the part of a
man indeed deseruing commendati-
m Ma.5.44. on *m*.

Some are at peace both with them-
n Ro.12.11. selues, and with others *n*: some will
neither be quiet themselues, nor suf-
o Pro.6.19. fer orhers *o*, these are ill to them-
Ro.3.17. selues, but worse to others. Again,
some both keepe themselues in cha-
p Pro.3.20. ritie *p*, and study to bring others vnto
q Mat. 5.10. concord *q*.

And yet all the peace which we
haue in this miserable life, doth rather
r Lu.21.19. consist in patient suffering *r*, than in
not feeling aduersity.

The more a man knoweth how to
suffer miseries, the more quietnesse
doth he enioy: & such a man is a vi-
f Mat.6.38. ctorious conqueror of himselfe *f*, a
t Ro.8.37. Lord of the world *t*, a friend of
u Io.15.13. Christ *u*, and an heire of
x Ro.8.17. heauen *x*.

CHAP.

CHAP. III.

Of pureneſſe in minde, and plainneſſe in meaning.

MAn is carried ouer earthly things with two wings, to wit, with plainencſſe *a*, & puritie *b*. Plainneſſe is of meaning, purenes is of the minde: that mindeth God, this apprehendeth and taſteth what he is *c*.

No good action ſhall hinder thee, if thy minde be free from all inordinate affections *d*.

If thou onely ſeeke and minde to pleaſe God, and to profit others, thou ſhalt enioy the freedome of minde *e*.

Were thy minde vpright, the whole world were nought vnto thee, but euen a glaſſe to frame thy life, and a booke of godly inſtructions *f*. For nothing is there ſo ſmall and vile, but it repreſenteth the goodneſſe of God *g*.

And if thy minde were good and pure, thou ſhouldſt eaſily behold, and well perceiue all things *h*.

For a pure minde penetrateth both into heauen *i*, and hell: and as a mans minde is, ſo doth he iudge of things *k*.

If there be any ioy, the man which

a Mat.6.16.
b Mat.6.22.
c Mat.5.8. Pſa.24.4.
d Mat.6.22.
e Pſa.1.2,3. 27.14.
f Ro.1.19.
g Pſa.8.2. 19.1,2,4.
h Ma 6.22.
i Ma.5.8.
k Mat.6.23.

hath a pure heart, doth enioy the
Psal.51.9. same *l*: and if there be any sorrow, or
misery, he hath it which hath a guilty
Esa.57.20. conscience *m*.

As fire taketh away the rust from
yron, and maketh it bright, so doth re-
pentance wipe away wickednesse, and
Deu.4.19. maketh of a sinner a new man *n*.

A man that is but warme in godli-
nesse, flyeth euen the least paines, and
Pr.19.15. serketh outward comfort *o*: but would
hee once earnestly begin to subdue
himselfe, and stoutly take the ready
way to a vertuous life, doubtless those
things which at the first hee counted
Mat.11.29. grieuous, will seeme light and easie *p*.

CHAP. V.

Of the consideration of a mans selfe.

WEE ought not ouermuch to
trust vnto our selues *a*, for mo-
Pro.3.5. ny times wee lack both grace
and will.

Small is the iudgement which wee
Mat.25.8. haue *b*, and that also wee may easily
forgoe by negligence.

And yet so blinde are wee, many
times wee perceiue not so much, and

many

many times when we finde we excuse
our wicked nesse; yea and through a
hidde affection suppose it to be zeale,
which is worst of all *d*. *d* 1. Cor. 1. 14.
We reprehend others for small
things, and ouerpasse great offences
in our selues *e*. We can quickly see *e* Mat. 7. 3.
when we are iniured, and will not eas-
ily put vp wrongs; but how we iniure
others our selues, wee neuer call vnto
minde.

Assuredly, would a man rightly and
wisely consider his owne doings *f*, he *f* Mat. 18. 35.
should finde no cause why to con- Luke 17. 3.
demne another.

The godly man hath a greater care
of himselfe, than of any thing beside,
and he which tooketh to himselfe di-
ligently, will speake but little of ano-
ther.

Looke not to proue godly and re-
ligious, vnlesse thou bridle thy tongue
from talking of others, and haue a
through insight into thy selfe *g*. *g* 1. Cor. 11. 28
& 2. Cor. 13. 5.

If thou giue thy minde wholly to
know thy selfe, and to doe the will of
God, no outward thing shall moue or
trouble thee *h*. *h* Ph. 3. 3. 8.
2 Cor. 4. 16.

Where are thou while thou art not
with thy selfe? or when thou hast
runne all things, what art thou the

The second booke

i Mat. 16.20. Mar. 8.36. better, if thou neglect thy selfe *i*.

Thou must of necessitie neglect other things, & think thereof, if thou minde to attaine vnto peace and [illegible]etnesse; yea, thou shalt mightily [illegible]crease, if thou cast off worldly [illegible] *k*; and contrariwise as greatly [illegible]crease, if thou make any account [illegible] earthly things *l*.

k Mat. 6.25.

l 1 Tim. 6. 8, 9, 10.

Count nothing wonderful, nothing excellent, nothing gratefull, nothing acceptable, but either God, or that which is of God *m*: as for worldly pleasure, deeme it but vaine *n*.

m 1 Io. 2.15.

n 1 Cor. 7.30.

The soule which loueth God, in respect of God contemneth all things [illegible] God alone, which is eternall *p*, is [illegible]nite *q*, and incomprehensible *r*, is the comfort of the soule, and the true [illegible] of the heart *s*.

o Ph. 8.7, 8.

p 1 Tim. 1.17.

q Iob. 11.7.

r Reu. 8.27.

s 1 Io. 4.16.

CHAP. VI.

The ioy of a good conscience.

THe glorie of a good man consisteth in the testimonie of a good conscience *a*.

a 2 Co. 12.1.

If thy conscience be good, thou hast a continuall feast *b*.

b Pro. 15. 15.

A man that hath a good conscience endu-

ureth much *c*, yea reioyceth in ad- *c* Ro.8.35.
sity *d*, but a wicked man is euer- *d* Ia. 1.12.
re timerous *e* and vnquiet *f*. *e* Gen.3.8.
f Ge.45.28.

weet will be thy sleepe, if thy con- *g* Psa.3.5.
ence accuse thee not *g*. *h* 1 Cor.13.6
Reioyce not, but in well doing *h*.
Wicked men at no time reioyce in
d, neither feele the peace of a *i* Esa.48.22.
dly minde: for as saith the Lord *i*:
ere is no peace vnto the wicked.
d though they say they liue in
ce, & can neuer bee molested with
ersitie, nor iniured by man; be-
ue them not. For sodainely shall
heauy displeasure of God so fall
on them *k*, that both their doings *k* Ro.1.28.
all come to nought, and themselues
ely consume away.
For a godly man to reioyce in tri- *l* Ro.5.2,3.
lation is no hard thing *l*, and so to Gal.6.14.
ioyce, is to reioyce in Gods fat-
care.
Vaine is the praise which is either *m* Ioh.5.44.
ribed, or receiued of men *m*. The & 12.43.
ise of the righteous is in their con- *n* 2 Co.1.12.
ence *n*, not in the tongue of men. *o* Psa.9.3,14.
he righteous reioyce of GOD, in Ier.9.24.
od *o*, and in the truth *p*. *p* 1 Cor.13.6
Hee that seeketh for true and eter-
l glorie, contemneth worldly
ise *q*: but hee that either coueteth, *q* Ioh.5.44.
Gal.6.14.

or

or doth not contemne temporall, doubtlesse weigheth but little ce[illegible] all glory *r*.

r Ioh. 12.43.

Great quietness hath he that [illegible] neithor for praise nor dispraise *s*. [illegible] he is well content and quiet wh[illegible] euer his condition bee, which h[illegible] cleere conscience *t*.

s 1 Cor. 4.3.

t 2 Co. 1.12.

If thou beest praised, thou art [illegible] the better nor the worser if thou [illegible] dispraised: what thou art thou [illegible] greater thou art not, than God [illegible] counteth thee to be *u*.

u 1 Sa. 19.7.

Consider what thou art within, [illegible] weigh not what thou art thought [illegible] be abroad *x*.

x 1 Cor. 4.3.

Man beholdeth the counten[illegible] but God the heart *y*: & man iu[illegible] of the deeds, but God of the m[illegible] and intent.

y 1 Ch. 28.9. Psa. 7.9.

Euermore to do well, and to co[illegible] basely of a mans owne selfe *z*, [illegible] singular token of a modest mind [illegible] it is an argument of rare integ[illegible] and faith, to contemne the com[illegible] of worldly things.

z Ro. 12.10.

Hee that seeketh no record [illegible] where *a*, hath doubtlesse wholly [illegible] dicted himselfe to the seruice of G[illegible] For hee that prayseth himselfe, [illegible] *Paul b*, is not allowed, but hee wh[illegible]

a Iob 5.34.

b 2 Co. 10.18

the Lord praiseth.

To deale with God in minde, and neuer to be mooued outwardly with any perturbation, is the property of him that is a spirituall man. e Ps. 1 6.7.8. Act. 2.26.

CHAP. VII.

That our Sauiour Christ is to be loued aboue all things.

BLessed is he which knoweth what it is to loue Iesus, & for his cause to contemne all things a. a Mar. 8. 34. Luk. 9.23.

For loues sake, euen the beloued must be left, in as much as Iesus will be loued aboue all things b. b Mat. 10. 37. Luk. 14.26.

The loue of earthly things is deceitfull and fraile: but the loue of Iesus doth endure and continue. He which loueth worldly things, shal perish therewithal c, but he that embraceth Iesus, abideth euer d. c 1. Ioh. 2.15. d Ioh. 3.16.

Loue him and retaine his good will, which when all things vade away, will neuer forsake thee e, nor suffer thee to perish f. e Mat. 28.20. f Ioh. 6.37. 38,39,40.

Will thou, nill thou, one day thou must leaue the world g: and therefore sticke to Christ both in life and death g Iob 14.5. Psa. 39.5.

The second booke

Ro.14.8. Reu.14.13. death *h*, commit thee vnto him which alone can helpe thee when all things faile.

This thy friend is of that nature, that hee will onely be loued, he alone claimeth thy minde for himselfe, and hee alone will sit there like a King in his throne.

Therefore haue thou no fellowship with earthly things *i*, and Iesus gladly will abide with thee.

Lu.9.24. 19.8,9.

Thou shalt find that welnigh lost, whatsoeuer is spent vpon any besides Iesus.

Neither trust nor stay vpon a wauering reed *k*. For all flesh is grasse, & all the grace thereof, is as the flower of the field *l*.

2 Kin.18. 2. Esa.40.6. Ier.15.5. Phi.3.7.

If thou trust in man *m*, thou shalt easily be deceiued: yea if thou seek comfort, and profit by any other thing, thou shalt sustaine great losse *n*.

If thou seekest Iesus in all things, thou shalt find Iesus: but if thou seeke thy selfe, thou shalt find thy selfe, but to thy damnation *o*.

Mat.10.37. Joh.12.15.

For whosoeuer seeketh not Iesus, doth more hurt himselfe, than all the world againe, & his enemies besides can doe.

CHAP.

of the Imitation of Christ.

CHAP. VIII.

Of the familiaritie with Iesus.

WHile Iesus is present, all things go well, and seeme comfortable: but when he is absent, nothing is sweet *a*. If Iesus speake not in the mind of man, little good can worldly comfort do him: but speake he but a word, and great ioy shall hee feele *b*.

So Marie Magdalen arose quickely from the place where she wept *c*, as soone as she heard by Martha, that the Master was come and called for her. Happie is the houre wherein Iesus calleth from teares vnto the joy of the spirit *d*.

How hard and drie art thou without Iesus *e*? How vaine and foolish, if thou desire any thing without Iesus? Greater shall be thy losse if thou doe so, than if thou shouldest lose the whole world *f*. For, what can the world doe without Iesus *g*?

To bee without Iesus is a bitter death: but to abide with him, is euen a pleasant life *h*.

If Christ be with thee, what enemie

a Ioh. 16. 6.

b Ioh. 16. 22.

c Ioh 11. 26.

d Io. 16. 12.

e Io. 15. 5.

f Phil. 3. 8. Mat. 16. 6.

g Mat. 16. 28.

h Psal. 27. 1.

i Ro.8.31. mie can hurt *i*?
Ioh.10.20. He which findeth Iesus, find
good treasure, or rather the chief
k Col. 2,2,3. licitie *k*: he which loseth Iesus, lo
too much. What said I? Too mu
he loseth more than if hee lo
l Mar.8.36. whole world *l*.
He that liueth without Iesus, it m
m Ma.19.12. miserable *m*: but hee whom Ie
n Ioh.17.23. uoureth, is for riches most wealth
To liue with Iesus is great cun
and to know how to keep him, is m
o Ioh.18.3. singular wisedome *o*.
p Mat.11.29. Be thou meeke and lowly *p*, and
sus will come to thee: yea, bee
good and quiet, and Iesus will
q Ioh.14.15. with thee *q*.
But turne thou once to outw
r Gal.4.9. things *r*, and thou dost make him
sake thee, and so lose his fauour
And if he once forsake thee, va
s He.6.6.8. whom wilt thou flie *s*, or what frie
wilt thou find?
Without a friend thou canst
long liue *t*: and if Iesus be not
friend before all others, thou
mourne without measure when
t Cant.5.6. once doth leaue thee *t*. And therefo
u Ier.9.23. thou doost foolishly, if thou
Gal.16.14. trust or reioyce in any besides him
Better were it to haue the

ld against thee, then Christ Iesus
e x. x Ro.8.31.
Wherefore aboue all things which
louest, loue Iesus best, loue or y Ma.10.37.
for Iesus sake, but loue Iesus for
one.
ee alone must singularly bee lo
because he alone is the good and
full friend z. For him, and in him z Io.15.13.
must loue both friend and foe a, a Ma.15.43.
pray him that all men b may both b 1 Ti 2.1.
w and loue him.
Neuer couet thou any singular
se or loue c 3. for that belongeth c Ier.9.23.
o God, who hath none equall d. d Dan.3.29.
ther wish to haue any body ad-
ed vnto thee e, nor doe thou inor- e 1 Cor.3.3.
ely loue any man f, but let Iesus f 1 Cor.7.23.
n thee, and in all good men g. g Gal.1.10.
Haue thou a pure minde h, voide h Mat.5.8.
all hinderance of Worldly
i. For thou must be pure, and i Iam.1.21.
an vpright minde vnto Iesus, if
wilt behold and see how sweet
Lord is k. k Mat.5.8.
doubtlesse thou shalt neuer
to that point, vnlesse God pre-
thee, and drawe thee l, whereby l Ioh.6.44.
mayest reiect and renounce all
, & be coupled to him alone m. m Lu.3.11.
if thou be in Gods fauor, nothing

is

a Mar.9.23. Phil.4.13. is there, which thou canst not do
but if that be gone, thou art
and feeble, and left as it were
b Ps.104.29. whipe!
Now if thou feele the want
thou oughtest not to cast down
p Ia.1.2. selfe, or despaire p, but patiently
the good pleasure of God, and be
q 1 Pe.1.6. chances, to the praise of Christ
For Summer followes Winter,
ter night day comes, and faire
r Pro.3.22. after stormes r.

CHAP. IX.

Of the want of comfort.

IT is no hard thing to co
worldly comfort, whileſt th
a Phil.4.19. left heauenly a: but to lacke
b Mat.27.46. worldly and heauenly consolati
& willingly to beare the banis
of the mind for the glorie of G
neither to seeke thy selfe in any
nor to respect desert, is doubt
great matter, or rather the gre
all.
For what great thing is it to be
c Ps.94.19. rie and godly while God fauo
Who doth not wish to see that
Hee rideth cheerefully, wh

ce of God carrieth: & what mar-
if hee feele no burthen, which is
ne of the Almighty *d*, and led by *d* Esa. 10.20.
best guide? Mat. 11.18.
greatly doe we delight our selues
h some one thing of this world or
r, and hardly can man forsake
nselfe altogether: therefore migh- *e* Mat. 19.22.
and a long while must hee striue, Luk. 9.23.
fore hee can learne to subdue him-
e, and to drawe all his senses vn-
the obedience of God.

As long as man dependeth on
nselfe, hee will easily slide vnto
rldly delights: but the vnfained
er of Christ, & earnest follower of
tue, neither inclineth vnto those
nforts, nor seeketh such delight
senses, but rather vehement exer-
s, and sore labours for the loue of
rist *f*. *f* Lu. 9.23.
Therefore if at any time spirituall Gal. 6.14.
nfort bee giuen thee from aboue,
riue the same with thanksgiuing,
d thinke that it is Gods gift *g*, not *g* 1 Cor. 4.7.
at thou doest deserue it, and bee not
ft vp therewithall *h*. *h* Col. 2.18.
Be not high minded or proud, be-
use of thy gift *i*, but so much the *i* Ro. 11.20.
re humble rather, and in all thy
ings circumspect and fearefull.

For

For the time of comfort will pass
way, and tentation will follow.
And though thy consolation
gone, despaire not out of hand,
looke for health from aboue, and
with modestie and patience
God is able to induc thee with a
ample benefit and consolation.
Neither is this a new thing,
strange to such as tread in the pa
of Godlinesse m. For men of gre
holinesse, and the old Prophets,
tasted such alteration many time
And therefore said one vpho
by the power of God, on this wi
In my prosperity I said, I shall
be moued.
Behold; what happened vnto
when that was taken away, be lo
afterward in these words: But
diddest hide thy face, and I was
bled.
Yet for all that he despaired no
so much the more earnestly pr
vnto God, saying; Then I cryed
thee, O Lord, and prayed to my G
At last hee obtained the end of
prayer, and confesseth that hee
heard, when hee said: O Lord
God, I cryed vnto thee, and thou
restored me. But wherein? Thou

k Ro. 5. 3.
Rom. 15 4.
l 2 Cor. 1. 3.
m Psa, 94. 1.
Act. 14. 19.
n Psa. 34. 19.
o Psa. 30. 6.
7
9
10

ned my mourning into ioy, thou
loosed my sacke, and girded mee
gladnesse.
Now if these things haue happen
to men of such wonderfull holi-
se, we miserable and poore soules
ould not despaire *p*, though wee be
etime in cold, and sometime in
t, in as much as the spirit goeth, &
meth at his pleasure *q*. Therefore
th *Iob*. Thou doest so magnifie
n, that thou settest thine heart vpon
n, & dost visit him euery morning,
triest him euery moment.
So then, in what thing should I
pe, or to whom should I trust, but
y to the infinite & heauenly mer-
of Almighty God *f*?
For, bee it that I haue about mee
od and godly brethren, & faithfull
ends, and holy bookes, and plea-
speech, and sweet musicke, yet
le doth all this helpe, little doth
comfort, if being forsaken of
od *t*, I am lest to my selfe, at that
me the best remedy is patience *u*, and
denying of my selfe *x*, according
the will of God.
For my part, I neuer yet found
n so religious, that hath not felt
metime the lack of Gods assistance
and

p Ro. 15. 1. Reu. 3. 29.
q Ioh. 3. 8.
r Iob 7. 17.
f Psa. 5. 11. and 20. 7.
t Ps. 119. 50.
u Lu. 21. 19.
x Lu. 9. 23.

and at sometime been cooler in ze
than at others: neither hath any
ly man beene so carried aloft, &
minated, but either sooner or
at one time or other, hee hath be

y Ro.7.14. Gal.5.7. tempted y.

Hee is not worthie to behold
in deepe contemplation; who
z Iob 5.17. Mal.3.10. felt no misery for Gods sake z.
commonly the tentation that
afore, is a signe of consolatio
a Ps.93.12. come afterward a. And they
are tried with tentation, are pre
b Ia.2.12. the ioyes of heauen b. To him
c Reu.2.7. ouercommeth, saith the Spirit
giue to eate of the tree of life.

Furthermore, GOD send
comfort, that man may bee th
d Ro.5.2. ger to beare aduersitie d. And
tion followeth, that hee wer
e 2.Cor.12.7 proud of his gift e.

f 1 Pet.5.8. Satan sleepeth not f, and the
g Ro.7.13. Gal 5.16. it not yet dead g: therefore
h 1 Tim.6.12 times prepare thy selfe vnto battel
for on euery side thou hast
troublesome ene-
i Psa.9.17. mies i.

of the Imitation of Christ.

CHAP. X.

Of thankefulnesse vnto God for his benefits.

WHat seekest thou for quietnes, seeing thou art borne vnto labour *a*.

Giue thy selfe to patience *b*, rather than to pleasure: and to beare the [illegible]se, than to delectation *c*.

For what worldling is there which [illegible]ld not willingly enioy spirituall [illegible]fort, if he might at all times, as [illegible] which surpasseth all the ioyes of [illegible] world, & pleasures of the flesh *d*? [illegible]ll worldly delights are either vain [illegible]le *e*, but the ioyes of the spirit are [illegible] sweet, onely honest, springing of [illegible]ue, and poured into pure minds by [illegible] himselfe.

[illegible]t these heauenly consolations [illegible] of that nature, that no man can [illegible]pe them at his pleasure, for so much [illegible]tentation ceaseth not any long [illegible]e *g*.

Two things are great enemies to [illegible] heauenly ioy, false freedome of [illegible] minde *h*, and too much confidence [illegible]ur selues.

a Gen. 3. 19. Iob. 5. 7.
b Luk. 21. 19.
c Eccl. 7. 4.
d Iob. 14. 20. Phi. 4. 7.
e 2 Pet. 2. 19.
f Rom. 14. 17.
g Luk. 4. 2. Esa. 66. 3.
h Ier. 17. 5.

God

God doth well, which bestoweth man the benefit of his comfort, man doth ill, which doth not thanksgiuing, acknowledge God be the giuer of the same.

k Thes. 5.18.
l 1 Cor. 4.7.

Hence it is, that God poureth his benefits vpon vs, euen beneficiaries are vngratefull, & send not all backe vnto the spring of the fountaine m.

m 1 Cor. 12.6
Heb. 2.6.

He which giueth thanks, begs a new benefit: and that is commonly taken from the proudly vngrateful, which is bestowed vpon the mildly thankfull.

n Math. 18. 33.

I like not that comfort which keth from mee all sorrow for [illegible] neither desire I that knowledge makes me forget my selfe p.

o Lu. 6.24.
p 1 Cor. 8.1.

For, all that is hie is not holy, nether is euery desire pure, nor all is sweet, wholesome: nor euery that liketh man, pleaseth Almighty God q.

q Lu. 16.13.

But those benefits are welcome to me, which make me humbler I was before r, and readier to forget my selfe s.

r Lu. 9.48.
s Lu. 9.23.

He whom God hath schooled by prosperity and aduersity, will rogate nothing vnto himselfe t.

t 1 Cor. 47.

nfesse rather his nakednesse and mi-
rie t. t Iob 1.21.
Giue vnto God that which is Gods, 1 Tim.6.7.
d ascribe vnto thy selfe that which
thine; that is, giue God thanks for
benefits u, and ascribe sinne to thy u 1 Thes. 5.
e x, and for sinne thinke thou de- 18.
uest punishment y. x Dan.9.5.
Take the lowest roome, and the y Deu.28.15.
ghest shall be giuen thee z for with z Pro.25.6.
the lowest there can bee no high
Those whom GOD accounteth
iefest for holinesse, esteeme them-
ues for vilest; and the more glori-
they are, the more humbly they
haue themselues, being full of cele-
ll truth and glory a, not of vaine- a 1 Co.1.13.
ory desirous.
They which depend vpon God, ne-
r wexe insolent: and they which a-
ribe vnto God, whatsoeuer good
ing they haue, receiue not praise
e of another b, but seek it of God, b Ioh.5.44.
hom they wish might bee extolled
oue all things, both of themselues,
d of all other holy men, & to him-
rd alwayes they tend c. c Psa.34.3.
Wherefore, bee thankfull in small
ngs, so shalt thou be meet to at- d Math. 25.
me greater d. 21.

Albeit, to bee euen the leaſt, vileſt gifts, for glorious and gre[illegible] For if thou reſpect the maieſtie [illegible] giuer e, no reward or gift ought [illegible] ſeemd vile or little.

e Ia.1.17.

For that is no ſmall gift which [illegible] moſt high God giueth, whatſo[illegible] bee; yea, if hee giue thee ſtripe[illegible] correction, thou oughteſt to re[illegible] it in good worth, inaſmuch as it [illegible] keth abuaies to our welfare, wh[illegible] uer hee ſendeth, or ſuffereth to [illegible] vnto vs.

He that would keepe the fauo[illegible] God, let him both bee thankful [illegible] benefits giuen f, and patient if [illegible] be taken away g: that they may [illegible] againe, let him pray: and leſt [illegible] loſe them when they are come, [illegible] him be wiſe and humble.

Col.3.17.
Col.1.11.

CHAP. XI.

The ſmall number that loue Chriſt [illegible] unfainedly.

CHriſt hath now adayes many th[illegible] loue his heauenly kingdome [illegible] but few that will willingly bea[illegible] his Croſſe; many that deſire comfor[illegible]

a Lu.9.59.
Mat.19.15.

but few aduersity *b*: many partakers of his meate *c*, but few of his continency. All men would reioyce with Christ *d*, but few sustaine aduersitie with him *e*. Many follow Iesus euen to the breaking of bread *f*, but few to drinke of his cuppe *g*. Many honour him for his miracles *h*, but few follow the shame of the crosse *i*. Many loue him while prosperitie doth last *k*, and many praise, yea and thank him while they receiue any comfort at his hands but if he but hide himselfe, and forsake them for a while, they fall either to bitter complaining, or to vtter desaire.

But they that loue Iesus, not for any pleasure that they looke to finde, but for Iesus sake, they as well in miserie and sorrow, as in prosperitie, commend him *m*, and thanke him euermore; which they will alwayes doe, albeit he should neuer giue them any comfort at all. Such is the force of the vnfained loue of Christ, it seeketh neither outward profit, nor it selfe *n*.

So that as many as seeke alwayes for pleasure, may rightly bee tearmed carelings *o*: and such as hunt after profit and lucre *p*, loue themselues,

b Mat. 7. 13.
c Ioh. 6. 26.
d Mat. 20. 20.
e Mat. 26. 56.
f Ioh. 6. 26.
g Lu. 22. 54.
h Mar. 7. 37.
i Gal. 3. 13.
k Mat. 10. 37.
l Ioh. 6. 14.
m Mat. 5. 10. Rom. 5. 8.
n 1 Co. 13. 5.
o Ioh. 10. 13.
p Mat. 10.

The second booke

more than Christ out of doubt. How many will serue Christ freely without gaine: q? Or who is so spirituall that will forsake all r? I say who can find him that is truely poore in spirit s, and bare from all worldly things? That precious fellow may bee sought the whole world ouer.

If a man feed the poore with all his goods t, hee hath yet done nothing, and if he chastise himselfe with sorrow for his sins, it is yet too little: and though hee knew all secrets, and all knowledge, he is yet farre from the marke: yea, were he most singularly vertuous, and could burne for religion, yet lacks he something, euen one thing which is needful u. And what is that? Euen that when he hath forsaken all things, he forsake himselfe, and going wholly out of himselfe, retaine no peece of selfe or priuate love within him y.

When hee hath done what he knowes should be done, let him think that nothing, hee hath done, neither let him glorie in that hee may be great, but confesse rather that hee is an ynprofitable seruant, euen as the truth it selfe doth say z: When you haue done all things, which are com-

mand-

q Mat. 10.8.
r Lu. 18.28.
s Mat. 5.3.
t 1 Cor. 13. 1, 4, 5.
u Lu. 10.42.
x Lu. 5.11. Luk. 9.23.
y Mat. 10.37.
z Luk. 17.10

manded you say, Wee are vnprofitable seruants, wee haue done but that which was our dutie to doe.

Then at length will hee finde himselfe needy and naked in spirit *a*, and may say with the Prophet *b*; I am poore and needy. And yet notwithstanding, none is richer, none freer, none mightier than hee which can forsake the world, and himselfe too, and debase himselfe euen vnder the least things *c*.

a Mat. 5. 3.
b Ps. 86. 1.
c Lu. 5. 11.
d Phi. 2. 5. 9.

CHAP. XII.

Of patient bearing the crosse of Christ.

This seemeth a hard saying to many, Forsake thy selfe *a*, Take vp thy Crosse, and follow mee: But those last words will bee much harder, Depart from me ye cursed into euerlasting fire. For they which now willingly doe heare, and follow the saying of the crosse, shall not then dread the heauy sentence of eternall damnation *c*.

a Mat. 16. 24. Mar. 8. 34.
b Mat. 25. 41.
c Ps. 118. 6.

They all the seruants of the crosse, which haue liued after the example of him that was crucified, shall approch

d Wis.5.1. Mat.19.28. vnto Christ with great boldnesse d.

e Lu.22.28. Rom.8.17. Why then fearest thou the crosse, which is the way vnto heauen e?

In the Crosse saluation is; in the crosse life; in the crosse, ayde against enemies; in the crosse, celestiall comfort; in the crosse strength of minde; ioy of the spirit is in the crosse; in the crosse the chiefest vertue; perfection of holinesse is in the crosse; finally, without the crosse, there is neither saluation of the soule, nor hope of eternall life f.

f Gal.2.19. & 6.14. Wherefore take vp thy crosse, and follow Christ, and thou shalt go into eternall life g. Her went before thee bearing his own Crosse h, and for thy sake died on the Crosse i, that thou also mightest beare the crosse; and desire to die vpon the same k. For if thou die with him, thou also shalt live with him. If thou suffer with him, thou shalt also raigne with him l. I know this. In the crosse, and in dying all things doe consist; neither is there any other way vnto life and quietnesse than by the crosse, and daily mortifying of thy selfe m.

g Lu.9.23. h Io.19.17. i Gal.3.13. k 1 Pe.2.21. l 2 Tim.2.11.12. m Rom.6.3.4. Gal.6.14.

Whithersoeuer thou turnest thy selfe or castest thine eyes, thou shalt find neither aboue nor beneath, a better

of the Imitation of Christ.

may vnto blisse, than by the crosse. *o* Luk. 34. 26.
Though thou set all things in ne-
uer so good order, yet can it not bee
auoyded but something thou must
suffer either volũtarily, or against thy
will *o*, & alwaies run vpon the crosse. *o* Sirac. 2. 1.
For either sicknesse of body, or sorrow
of minde will vexe thee. Either God
will forsake, or man afflict, or (which
worse is) thou wilt bee a burden to
thy selfe, and that in such sort, as no
remedy can salue, nor comfort quiet
thee but of necessity thou must beare
it as long as God thinks good *p*. *p* Phi. 1. 23.
For it is God's will to haue thee suf-
fer misery without comfort *q*, that *q* Mat. 27. 46.
thou maiest submit thy selfe wholly
vnto him, and bee more humble tho-
ugh aduersitie *r*. *r* Psal. 119. 67.
No man so feeleth the paines of
Christ in his minde, as he which hath
suffered the like himselfe *s*. *s* Gal. 6. 17.
So that the crosse is prepared, and
abideth for thee in euery place, nei-
ther shalt thou escape it, runne where
thou wilt *t*: for wheresoeuer thou be-
tomest, thou bearest thy selfe about, *t* Ioh. 16. 1.
and shalt finde thy selfe alwaies *u*. *u* Rom. 7. 14.
Turne thee vpward, turne thee
downeward, turne thee outward, or
turne thee inward, euery where thou

maiest finde the crosse; and alwayes thou must haue patience, if thou wilt enioy the peace of minde, and crowne of rest.

If thou wilt carrie the crosse willingly, the crosse will carry thee euen to the desired end, namely where misery hath an end y, which will not be in this world z. But if thou beare it grudgingly, thou doest increase thy burden, and presse downe thy self the more, and yet must thou beare it do what thou canst a. If thou escape one misery, thou shalt assuredly fall into another b, and perhaps into worser.

Thinkest thou to escape that which no mortall man could euer yet doe? What man euer liued in the world without his crosse and misery d? Yea euen our Lord & Sauiour Christ was no one houre without griefe & trouble while hee liued here on earth. For, Christ suffered f, and so entred into his glory, and wilt thou seek another path and not walk in this kingly hie-way? The whole life of Christ was euen a meere crosse, and vexation g, and wilt thou seeke for rest and quiernesse?

Thou art out of the way, surely thou

x Lu. 9. 24. & 21. 19.
y Reu. 7. 17.
z Io. 26. 20.
a Pr. 14. 14.
b Ma. 19. 22. 2 Ti. 3. 12. Iud. 8. 11.
c Io. 5. 7. 17. Iob 14. 1.
d Psa. 34. 19. Act. 15. 12.
e Luk. 9. 22.
f Lu. 25. 26.
g Esa. 53. 3. Iohn. 7. 7.

art out of the way, if thou lookest for any thing but miserie in this world; seeing the whole life of a mortal man is full of troubles, & compassed about with calamities *h*. And the more godly a man is, the more often doth he suffer aduersitie: for the sorenes of his affliction increaseth through his loue of God *i*.

And yet is not this man of whome we speak, without comfort, inasmuch as he beleeueth, that by this crosse hee shall reape much fruit *k*.

For whilest willingly hee commeth vnder the crosse, it falleth out, that the whole burthen of troubles is turned vpon the confidence of Gods heauenly comfort *l*: and the more the flesh by calamitie is weakened, the more the Spirit is confirmed by the comfort of minde *m*. Yea so is he strengthned many times, through the feeling of trouble and aduersitie, (of such force is his loue, which suffereth after the ensample of Christ *n*) that hee would not wish to be without sorrow and affliction *o*. For hee beleeueth, that hee is the more acceptable to GOD, the more he can suffer for his sake *p*.

And yet it is not by the power of

h Iob. 14. 1.
i Ro. 8. 35. Phil. 1. 14.
k Phil. 1. 29.
l Psal. 93. 19.
m Ro. 7. 23. 2 Cor. 4. 16.
n 1 Pet. 2. 21.
o Ro. 5. 3. & 8. 35.
p Act. 5. 41. 2 Col. 4. 16.

The second booke

man, but of the mercie of God, that he
camin his fraile flesh loue, and thorow
the zeale of the spirit set vpon those
g Gal.5.16. things g, which man by nature doth
h Tim.1.12. flie and abhorre.

For man of himselfe cannot enthro
the crosse, loue afflictions, tame and
bring vnder the bodie, shun promoti-
on, abide to be reuiled, despise him-
selfe, yea couet to be despised, beare
aduersitie, and contemne the prosperi-
tie of this world r.

r Luk.22.23.
f 2 Co.3.14. If thou depend vpon thy self f, thou
shalt doe none of these things, but if
thou trust in God, hee will send thee
t Io.6.7. comfort from aboue t, whereby the
world and the flesh shall be brought
u 2 Co.14.10 vnder thy subiection u. Yea thou shalt
x Psa.91.5.10 not feare the malice of the diuell x, if
y 1 Pet.5.9. thou be stedfast in faith y.

Thou therefore suffer affliction, as a
z 2 Ti.2.3. good souldier of Iesus Christ z, who
a 1 Pet.2.24. for thy sake was crucified a.

Prepare thy selfe to suffer much ad-
uersities, and sund ie incommodities
in this miserable life: for as much as
such is thy lot wheresoeuer thou be-
commest: for lurke where thou wilt,
yet by no meanes shalt thou escape
these troubles, but must beare them of
b Lu.11.19. necessitie b.

Drinke

Drinke heartily of the Lords cup *e*, if thou desirest to bee his friend and companion. *e* Mat. 20.22

And as touching consolation, refer that to the will of God, let him giue it at his discretion, but yeeld thou thy selfe to the bearing of aduersities, and let it be thy ioy *d*. For the afflictions of this present time, are not answerable to the glory which shall bee hereafter *e*, though thou couldest beare them all thy selfe. *d* Act. 5.41. Iam. 1.2. *e* Ro. 8.18.

After thou art come to that passe, that thou canst with pleasure and ioy endure aduersity for Christ his sake, thinke thou art an happy man, which hast found the kingdome of heauen here on earth *f*. On the other side, as long as it grieueth thee to beare it, so long art thou in ill case, & vexed euery where with the sight of miserie *g*. But doe thy duty, that is, prepare thy selfe to the Crosse, and to die, and in short time shalt thou be assisted, and finde quietnesse *h*. *f* Mat. 5.10. *g* Pr. 10.19. *h* 1 Pe. 1.13.

If thou wert taken vp euen into the third heauen with Paul *i*, yet wert thou not assured that none aduersities shall come to thee. I will shew him, saith Christ *k*, how many things hee must suffer for my sake. *i* 2 Co. 12.2. *k* Act. 9.16.

So

So that of necessity thou must suffer, if thy minde be to loue and serue
Luk.9.23. Christ euermore *l*.

And would to God thou wert counted worthy to suffer for the name of
Act. 5.41. Iesus *m*: then what glorie to thy selfe
Ro.5.2. *n*, ioy to the Saints of God *o*, & profit to mankind *p*, would arise? For all
1.Cor.11. commend patience, though few will
Col.1.24. suffer *q*. Doubtlesse, there is great
Mat.16.16. cause why thou shouldest endure a little for Christ, seeing thou canst suffer a great deale more for the world.
1 Co. 6.25. And know this for a truth, that thou
Rom.6.8. must liue by dying to thy selfe *s*. And
Tim.2.11. the more a man dyeth to himselfe, the more hee liueth to God. No man is meet to comprehend celestiall things, vnlesse hee can bee content to beare
Ro.8.35. aduersity for Christ his sake *t*.

To conclude, nothing is either more acceptable in the sight of God, or profitable to thy selfe in this life, than willingly to suffer aduersity for the name of Christ, insomuch, that if choyce were giuen, thou shouldest choose to suffer for Christ, rather than to be refreshed with much consolation
Ro.12.12. *u*, for so shalt thou become the
Io.15.20. more like to Christ *x*, and all his holy
Pet.2.21. seruants *y*.
Ma.5.11.

Nei-

Neither doth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersity z. z Ro. 5. 3. Iam. 1. 2.

And if any thing had beene better, or more expedient for man than to suffer miserie a, doubtlesse Christ would haue shewne the same both by words and deeds. But now in plain words, he doth counsell both his owne disciples, and as many as are desirous to follow him, to beare the crosse, in these words b; If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me. a Ioh. 14. 17. b Mat. 16. 24. Mar. 8. 34.

Therefore all things being read ouer and ouer, and put in practise, let this bee the end of our speech c; By many afflictions we must enter into the kingdome of GOD. c Act. 14. 22.

Thus endeth the second Booke.

The third Booke of the IMITATION of CHRIST.

CHAP. I.

Of the spirituall communication between Christ and the faithfull Soule.

I Will hearken what the Lord within me will say *a*. Blessed is the soule which heareth the Lord speaking within her, and from his mouth receiueth the word of comfort.

a Psa. 85.8.

Blessed are the eares which heare when God whispereth, and do nought regard the noyse of the world *b*. Yea blessed are the eares which listen not to the outward sound, but to the truth speaking to the heart *c*.

b Psa. 38.13.

c Psa. 61.12. Mat. 16.17. Ioh. 3.43.

Blessed are the eyes which are closed from seeing outward, but open to behold inward things.

Blessed are they who pierce vnto spirituall things, and prepare themselues more and more by daily meditations *d*, to come vnto the know-

d Psa. 1.12.

ledge of Gods heauenly mysteries.

Blessed are they who reioyce in serving God, and cast off all those things as may withdraw the from so doing.

O my soule consider these things, & banish from thy minde carnal affections, so shalt thou vnderstand what thy Lord God will say within thee.

This saith thy friend, I am thy saluation b, thy peace i, and thy life k, stick vnto me and thou shalt find quietnes. Leaue all worldly things m, and seeke after heauenly n. For what are all things in this world, but vaine? for what good can they do if God forsake them?

Wherefore, all things renounced, seeke vnfainedly to please God o, that thou may'st attaine vnto the true felicitie p.

CHAP. II.

That the truth speaketh inwardly without noyse of words.

SERVANT.

Speake Lord, for thy seruant heareth q. I am thy seruant, ô giue me vnderstanding r, that I may learne thy statutes.

Incline

a 1 Sam. 3. 10
b Psa. 119. 34.
c Luk. 10. 42.
d Gal. 5. 19.
e Psal. 85. 8.
f Eph. 1. 7.
g Ioh. 16. 33.
h Ioh. 14. 6.
i Mat. 14. 28.
k Luk. 16. 13
l Luk. 22. 31.
m Col. 3. 2.
n Eccl. 2. 11.
o Mat. 16. 26.
Mar. 8. 36.
p Eccl. 12. 13.
q Reu. 2. 17.
r Rom. 16. 25

Incline my soule vnto the words of thy mouth, euen vnto thy words that fall downe like the dew c.

c Deut. 32.2.

The Israelites sayd vnto Moses d, Talke thou with vs, and we will heare, but let not God talke with vs lest we die. But I pray not Lord I pray not so, but with the Prophet Samuel rather I beseech thee, saying e, Speake Lord, for thy seruant heareth.

d Exod. 20.19.

e 1 Sam. 3.10.

And let not Moses nor any other Prophet speake to me, but thou Lord which inspirest and teachest all Prophets f, speake thou to me, for thou canst instruct me without them: but they can profit nothing without thee g.

f 1 Pet. 1.21.

g 1 Cor. 3.7.

They may sound out words in mine eare, but they bring not the spirit. They can speake trimly, but if thou hold thy peace, they inflame not the minde i. They teach the letter, but thou openest the meaning k.

h Ioh. 14.10.

i Matt. 7. 28.

k Reu. 5.9.

They talke of deep things, but thou vnlockest the sence of that which was sealed vp l. They pronounce the commandements, but thou helpest to fulfill them. They shew the way, but thou giuest strength to walke in the same m. They deale outwardly with

l Rom. 16.25

m 1 Pet. 1.2.

of the Imitation of Christ.

with the senses, but thou teachest and lightenest the mindes *n*. They water, but thou giuest the increase *o*. They by with open mouthes, but thou giuest wisdome vnto the hearer *p*.

Sothen, let not Moses talke with me, but speak thou my Lord & God, which art the euerlasting truth, lest I die, and proue vnfruitfull *i* and lest, being outwardly admonished, and not inwardly inflamed, the Word heard, not done *q*, knowne, not loued *r*, beleeued, not obserued *s*, make vnto my condemnation.

Wherefore, speake Lord, for thy seruant heareth *t*. For thou hast the words of eternall life *u*. Speake to me euen that which may bee to the comfort of my soule, the to amendment of my life, and to the aduancement of thine euerlasting glory, Amen.

n Ep. 1. 13.
o 1 Co. 3. 6, 7.
p Ioh. 6. 68.
q Ma. 7. 26.
r Rom. 2. 8.
s Iam. 1. 22.
t 1 Sa. 3. 10.
u Ioh. 6. 68.

CHAP. III.

That the words of God with all reuerence should be heard, and that they are not vnderstood of most men.

LORD.

SONNE, heare my words for they are most comfortable, and farre excell all the know-

ledge

ledge of Philosophers, and wise [illegible]
a Pro.9.10. of this world a.
b Io.6.63. My words are spirit and life b, [illegible]
are not to be weighed by the sense [illegible]
man, nor drawne to serue for [illegible]
pleasure, but must bee heard with [illegible]
lence, and receiued with humility [illegible]
greedinesse.
c Ps.94.12. SER. Blessed is the man c, [illegible]
thou chastisest, o Lord, and teac[illegible]
in thy law, that thou maist giue [illegible]
rest from the dayes of euill, while [illegible]
pit is digged for the wicked.
d 2 Pet.1.21. LORD. I hoah inspired the Pro[illegible]
phets in old time d, and cease not [illegible]
these dayes to speake vnto all [illegible]
many are deafe, and will not hea[illegible]
e Esa.42.19. my words e. Most hearken vnto [illegible]
world, rather than to God, and mo[illegible]
f Rom.8.5. gladly obey the desire of the flesh [illegible]
than his heauenly will.
The world promiseth but tempo[illegible]
rall and small things, and they serue [illegible]
g Lu.16.13. euen with greedinesse g. I promi[illegible]
h Esa.64.4. most excellent and eternall things [illegible]
Mat.7.11. and men care not for them.
Who with such a desire serueth, an[illegible]
obeyeth me in all things as they serue [illegible]
i Mat.7.13. the world i and the prince thereof [illegible]
k Ioh.14.30. Be ashamed hereof, & if thou wou[illegible]
dest know why, hearken: for small
wage[illegible]

ages many runne a great way, but
for eternall life few will once steppe
their foote out of doores. l Filthie
vaine is earnestly sought for, for one
many sometime they shamefully con-
tend: for a vaine thing and small re-
ward, men feare not euen to wearie
themselues night and day, but for
goods immutable, for a reward vn-
deemable, for honours endlesse, and
immortall glorie, they will take no
paines.

Wherefore, blush I say, thou sloth-
ful & whining seruant, that they shall
be more ready to fall into the pit of
hell than thou to come vnto heauen,
that they shall take more pleasure in
vanity, than thou in the truth.

Againe, they many times misse of
their purpose: but what I promise, I
fulfill, and he that trusteth in me spec-
teth well m. That which I promise in
words, I performe in deeds n, to him
which continueth constant vnto the
end in louing me o. I reward all good
things, and I am a diligent examiner
of all religious men p. Write my say-
ings in thy heart, & meditate earnestly
thereupon. For in the time of tenta-
tion they will doe thee good q.

That with reading now thou doest
not

l Mar. 7. 13.

m Psa. 37. 34. & 23. 4. 5.
n Esa. 46. 11.
o Mar. 10. 29.
Mar. 13. 14.
p Heb. 11. 36.
q Psa. 119.

not conceiue, in the time of cure thou shalt vnderstand. And two wa
I am wont to cure mine elect, to w
by tentation, and by comfort: a
two wayes I instruct them daily, fi
by reprehending their wickednes
then by exhorting to proceed in v
the and godlinesse.

e 1 Sa. 2. 6. Pſa. 56. 8. Tob. 13. 2.

f Ioh. 5. 24. Ioh. 12. 48.

He that heareth my words f, and
despiseth them, hath that whereby
shall bee condemned in the day
iudgement.

CHAP. III.

A prayer for the attaining of the knowledge of Gods heauenly will, and for zeale of religion.

SERVANT.

O Lord my God, which art all
goodsand riches, what am I th
I dare speake vnto thee?
I am thy poore seruant, and a
worme a, yea much more vile an
poore, than I either know, or
shew forth b.

a Iob 25. 6.

b Lu. 18. 43.

And yet, Lord, remember eac
this one thing, that I am nothing,
that I haue nothing, that I am no
thing worth. Thou alone art good
thou

thou alone art righteous *d*, thou alone art holy *e*, thou canst all *f*, thou doest all *g*, thou fillest all *h*, only the wicked thou sendest empty away.

Remember (O Lord) thy tender mercies *i*, and fill me with thy fauor, thou wilt that none of thy workes should serue in vaine. For how can I liue vpright in this wretched world, vnlesse thy mercy and fauour do hold me vp?

Turne not thy cheerefull countenance from thy seruant *m*, defer not to heale me from day to day, withdraw not thy comfort, that my soule be not as the thirsty land *n*.

O Lord, teach me to doe thy will *o*, teach me to walke worthily, and humbly in thy presence. For thou art my wisedome *p*, and knowest mee indeed *q*. Yea, thou knowest mee, not only afore I was conceiued in my mothers wombe, but also afore the very world was made *r*. So be it.

d Iob 9.23.
e De.33.4.
f Iob 11.7.
g Esa.44.6.
h 1 King.8. 27.
i Psa.35.6. Luk.1.54.
l Psa.119.41.
m Psa.51.11.
n Ps.143.6.
o Psa.143.10.
p 1 Co.2.30.
q Ps.139.1.
r Psa.90.2. Rom.8.29.

The

CHAP. V.

That wee must walke sincerely and humbly before God.

LORD.

SONNE, walke thou vpright in my sight, and seeke me always in singlenesse of minde *a*.

Mat.5.8.

Hee that walketh vprightly, walketh safely; for the truth deliuers him from deceiuers & slanders of the wicked. And if the truth shall make you free *b*, you shall bee free indeed, and feare nought the vaine words of men.

b Ioh.8.32.

SERVANT. Trueth I [illegible] therefore I beseech thee deale so with me, that is, Let thy truth instruct [illegible] defend me, and bring me to a blessed end *c*. Yea, let the same thy truth deliuer me from all wicked lusts, [illegible] ordinate affections; so will it come to passe, that I shall enioy a wonderfull freedome of the minde *d*.

c Psa.43.4.

d Ioh.3.9.

LORD. And I will teach thee what is right and acceptable in my sight *e*. Call thy sins to remembrance continually, & that with hearty [illegible] and sorrow *f*, and neuer brag of [illegible]

e Ps.25.4.5.
f Ioel.2.12.
Eze.18.30.

of the Imitation of Christ.

[illegible]ood deedes which thou hast done g. g 1 Co. 4. 6.
[illegible]or in very deed thou art a sinner h, h Ps. 143. 2.
[illegible]nd subiect to many infirmities of
[illegible]e mind, yea by nature alwaies thou
[illegible]endest vnto vanity i, and maiest ea- i Gen. 6. 5.
[illegible]ly fall, easily be ouercome, and ea-
[illegible]ly tredden downe, and cast to the
[illegible]ound k. k Ro. 3. 23.
Finally, thou hast nothing wherein
[illegible] boast l, but many things [illegible] l 1 Cor. 4. 7.
[illegible] humble, being much weaker
[illegible]an thou canst perceiue. So then,
[illegible]oke that none of thy deedes seeme
[illegible]at in thy sight, or excellent, or
[illegible]cious or wonderfull, yea, count
[illegible]ing excellent, nothing glorious,
[illegible]hing commendable, and to bee
[illegible]ght for indeed, but onely that
[illegible] is eternall m. m Psa. 119.
[illegible]et the euerlasting truth like thee 14. 24. 35.
[illegible]e all things n, & thine extreame n Ps. 47. 10.
[illegible]esse mislike thee o. o Ps. 108. 3.
[illegible]are nothing, slie nothing, mislike
[illegible]ing so much as thy sinner & wic-
[illegible]esse p, they should more disquiet p Psa. 119.
[illegible] than the losse of the dearest 138.
[illegible]s in the world.
[illegible]me behaue themselues not sin-
[illegible] enough towards mee, seeking
[illegible]arnestly, thorough curiositie
[illegible]ide, my secrets, and mysteries,
neg-

neglecting themselues and their fal-
uation q; these followes by reason of
their pride and curiosite fall many
times into grieuous tentations r thorough my displeasure.

But stand thou continually in awe
of the heauy sentence of the Almigh-
ty God s, & search not out the word
of the most High, but search out
painfully, both how much euill thou
hast committed, and what good thou
hast left vndone.

Somes Religion is altogether in
their books, or in pictures, or in some
outward signes, & ceremonies t, so
haue it in their mouth u, but not in
their hart. And contrariwise, some
ing cleere in minde, & pure in heart
doe couet alwayes after heauen
things y, hearken vnwillingly to
earthly matters, and serue the necessi-
ties of nature with griefe, and sorrow
and these men perceiue what the spi-
rit of Truth speaketh within them
how it teacheth them to despise earth-
ly, and to desire celestiall things
condemne the world, and to wish
heauen, night and day z.

q Ro. 1. 21.
1 Cor. 13. 2.
r Ro. 1. 26.
s Ps. 90. 1.
t Mat. 23. 5.
u Mat. 7. 21.
y Mat. 5. 8.
z Col. 3. 1.
z Psa. 1. 18.
Phil. 3. 8.

CHAP. VI.

A prayer and thanksgiuing to God for his benefits.

SERVANT.

O Celestiall Father, Father of my Lord Iesu Christ *a*, I praise thee for vouchsafing to remember me a poore and sinfull wretch *b*.

O Father of mercy *c*, and GOD of all comfort, I yeeld thee humble thanks, for refreshing mee, vnworthy of comfort, with thy heauenly comfort.

Euermore will I praise and magnifie thee together with thine onely begotten Sonne, and the holy Ghost the comforter *e* for euer and euer *f*.

O Lord my God which louest mee holily, I will reioyce with mine whole heart, when thou shalt come to my minde.

Thou art my glory, and the ioy of mine heart: thou art mine hope and refuge in the day of my trouble *g*.

Forasmuch as yet I am weake and of small power, I haue great need of thine assistance, & comfort: where-

a 2 Cor. 1. 3.

b 1 Cor. 15. 9. 10.

c 2 Cor. 1. 3.

d 2 Cor.

e 1 Iohn 5. 7.

f 1 Tim. 1. 17.

g Ps. 59. 16.

The third booke

fore visite mee oftener *b*, and schoole me with holy discipline.

Set mee free from wicked affections of the minde, and heale my soule of all vnbridled desires, and sins, that being inwardly healed, and purged throughly, I may be made fit to loue, strong to suffer, and constant to continue *i*. Amen.

b Ps. 106. 4.

i Psa. 23. 4. & 59. 9. 17.

CHAP. VII.

The praise and force of godly loue.

LOue *a* is a great thing, doubtless. Loue is an excellent thing; it can make that which is heauy, light, & cary that equally which is vnequal. It beareth a burden and feeleth it not, and conuerteth all sowre things into sweet and sauourie: I say that noble loue of Iesus, driueth one to aduenture great things, and forceth alwaies to come vnto perfection *b*.

Loue will be aboue, and cannot be kept downe by any abiect thing. Loue will be free, and loose from all worldly affections, that neither by inward sight be dimmed, nor shee [illegible]

a Ro. 8. 38. 1 Co. 13. 4. 5.

b *The force & power of true loue you may behold as in a glasse*, Ro. 8. 35. &c. & 14. 1, &c. & 15. 1, &c. 1 Cor. 13. 1, &c. 2 Tim. 1. 5. 2 Pet. 1. 5. 2 Iob. 2. 7. 1 Ioh. 4. 7. Act. 2. 42. 44. &c.

of the Imitation of Christ.

either intangled by worldly prosperi-
tie, or subdued by aduersity. Loue
is most sweet, most strong, most
high, most large, most comfortable,
most perfect: nothing is better than
loue, either in heauen aboue, or in
earth beneath. For it ariseth from
God *d*, and resteth on God aboue all
things. *d* 1 Ioh. 4. 7. 16.

He that loueth, flieth, runneth, re-
joyceth, is free and cannot be bound,
he giueth all for all, & hath all in all,
& hee which resteth in one aboue all,
which is most high *e*, from whom
every good thing doth spring, and
rise *f*. Hee respecteth not gifts, but
looketh on the giuer aboue all. *e* 1 Ioh. 2. 5, &c. *f* Iam. 1. 17.

Loue knoweth no measure, but
burneth aboue measure. Loue feeles
no burden, weighs no labour, conten-
deth aboue strength, and considers
not whether a thing may be done or
no, for it counteth nothing hard, or
impossible. Therefore loue can doe all
things: and hee that loueth, brings
many things to passe, if hee faint and
yeeld not.

Loue waketh, and sleeping, slum-
breth not, labouring, tires not, lo-
ue, faltereth not, terrifieth, dismay-
eth not, but as a quicke flame, and

The third booke

burning torch breaketh forth vpwa
and safely pearceth out.

He that loueth, knoweth what th
meaneth. A great cry in the ears
God, is the ardent affection of
minde, while it saies; O my God,
loue, thou art all mine, I am who
thine; Raise vp in mee a vehem
loue, that I may taste *g* with the
ner mouth of mine heart, how sw
it is to loue, and to swim as it were
the streames of loue.

Grant that I may so burne in lo
that through the heate of desire,
may exceed my selfe *h*; that I m
sing the ballad of loue, follow th
my louer aloft, & set forth thy pra
with such a zeale, that euen my he
may faint again: that I may loue th
more than my selfe: yea, neither lo
my selfe, nor any other that loue th
vnfainedly, but in thee, and for th
euen as the law of loue that shine
out of thee commandeth and do
require.

Loue is swift, sincere, godly, pl
sant and fruitfull, it is strong, patie
faithfull, wise, long suffering, & ma
ly, loue seeketh not her owne *i*. F
there loue perisheth, where
serues himselfe.

g Psa. 34. 8.

h Psa. 18. 1. Psa. 119. 97. 103.

i 1 Co. 13. 5.

Loue is circumspect, modest, iust, not dainty, not light, not giuen to vanities: but sober, chast, constant quiet, and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and reioyceth alwayes in God, yea when it seemes to abhorre it *k*.

k *For without paine, none liue in loue.*

He that is not prepared to suffer all things, and to yeeld himselfe to the pleasure of his friend, is vnworthy to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things, a good part for his friends sake, and neuer leaue him in the time of aduersitie *l*.

l Ro. 5. 7, 8.

CHAP. VIII.

How to try a true friend: also how to resist the enemy.

LORD.

MY Sonne, as yet thou art not a stout, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little aduersitie makes thee to leaue off, and

o 1 Ioh. 4. 18.

The third booke

ouer-greedily thou seekest consolatio

A valiant louer endureth tentation and giueth no eare to the subtile persuasions of the enemie; and therfore he so liketh prosperity, that with aduersity he will not be troubled *b*.

b Psa. 19.8. Act. 2.24. 1 Pet. 5.10.

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; hee looketh more on the minde, than on the thing, and weigheth no gift in respect of his friend.

The noble louer resteth not in the gift, but in me aboue all gifts.

Neither must thou by and by be out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of mee, or my seruants.

That good and sweet affection wherewith thou art delighted now and then, is an affection of present fauour, and a certaine fore-taste of the celestial countrie: on which fore-taste thou must not too much depend, because it altereth many times. But to striue against the wicked motions of the minde, and to despise the intiments of Satan *c*, is doubtlesse a valiant exploit, highly pleasing God.

c 1 Pet. 5.8.9

So that no cause is there why thou

absu

absurd imaginations, which are wont to arise of euery trifling occasion, should so torment thee: persuere constantly in thy purpose *d*, and serue God with an vpright affection.

d Psa. 25. 2. Psa. 27. 14.

Neither is it an illusion, that thou suddenly sometimes art rauished vp on hie, and by and by cast downe vnto the old vanities of the mind *e*: which for asmuch as thou suffereſt them rather against thy will *f*, than willingly, is long as they displease thee, & thou struggleſt against them, they are rather profitable than hurtfull.

e 2 Cor. 12. 7.

f Rom. 7. 17, &c.

Know this for a certainty, the drift of the old enemie, is to hinder thy study of godlineſſe, and to withdrawe thee from all exercise of religion *g*, that is to say, from the godly remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in well doing *b*.

g 1 Pet. 5. 8.

b Mat. 13. 25. 39.

Many wicked cogitations doth the enemy bring into thy mind *i*, to make thee to loath and abhorre prayer, and the reading of the holy Scriptures. Hee cannot abide an humble confeſſion of sinnes: and if hee could, hee would withdrawe thee also from the Communion.

i Mat. 13. 25. 38. 25, 26.

But beleeue him not, though many times he lay ſnares to intrap thee, care not for him. Turne them vpon his owne pate, when hee prouoketh thee to wickednesse; and ſay vnto him *k*, Auoid Sathan, thou vncleane ſpirit, bluſh thou curſed wretch, thou which putteſt theſe things into my head, auoid I ſay; thou wouldeſt carry mee away from my God, but thou ſhalt not. For Ieſus will aſſiſt me, and ſo thou ſhalt but get a ſhameful foile. I had rather die, and ſuffer any thing, than conſent to thee *l*. Wherefore be quiet and hold thy peace: for I will not heare thee, though thou troublest mee neuer ſo much *m*. The Lord is my light, and my ſaluation *n*, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoſt pitched againſt me, mine heart ſhould not be affraid, the Lord protecting, and ſafely deliuering me.

Thou therefore ſtriue courageouſly as a good Souldier *o*: and if at any time of infirmitie thou fall, take better heart vnto thee, and doubt not of mine ſpeciall fauour *p*: and in any wiſe beware of pride, and arrogancie, a cauſe why many are led into [illegible]

k Mat. 4. 10.

l Rom. 8. 35. &c.

m Mat. 16. 23.

n Pſ. 27. 1.

o 2 Ti. 2. 3.

p Pſ. 91. 2, 3.

and fall into blindnes almost incurable many times q.

Let the fall of those proud ones, foolishly arrogating too much to themselues r, be a continual warning to thee to beware of pride.

q Ro. 1. 21. 24, &c.
r Ro. 11, 12. 19, 20. 2 Pet. 5. 5. Lu. 18. 14. Esa. 14. 10, 12, &c. 2 Pet. 2. 3.

CHAP. IX.

Of modest concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keepe close the zeale of religion that God hath giuē thee; not to commend the same too insolently with words, or to praise it out of measure, but rather to despise thy self, and as one vnworthie those excellent gifts, to feare a.

a Ro. 11. 20. 1 Cor. 4. 7.

Thou must not sticke too much vnto that affection which may easily be changed into the contrarie.

Thinke while thou hast the fauor of God, how miserable and wretched thou shouldest bee without his fauor b, and thinke not, that thy coming forward in godlines consisteth only in hauing the benefit of Gods

b Rom. 5. 1, 2, &c. 1 Co. 15. 10. Eph. 3. 7.

heauenly comfort, but also if thou
e Ro. 5.3. Iam. 1. 2,3,4. caſt, patiently and quietly endure the want thereof, in ſuch ſort that thou faint not in prayer, nor omit altogether thine accuſtomed exerciſe, but as well as thou canſt, diſcharge that which is in thee to doe, and neglect not thy dutie for the vnquietneſſe of minde which thou feeleſt in thy ſelfe.

For many when things fal not out euen as they would haue them, are by and by either impatient, or care-
d Eccl. 8. 13. leſſe d.

It is not alwayes in the power of man, to diſpoſe his affairs at his pleaſure e, but God it is that both giueth and comforteth f, both when he will and what he will, and whom he will and as he will himſelfe.

Some through a blinde deuotion haue caſt themſelues away, while in deauoring aboue their ſtrength, they conſider not the corruption of their nature, but follow the affection of their mind, rather than the iudgment of reaſon: the which, becauſe they tooke in hand more than God would was they ſhould, did quickly forfeit the fauor of God: and they which made their neaſts in heauen, became

of the Imitation of Christ.

poore, vile, and forsaken g, that the afflicted and poore might learne not to die with their owne wings, but with my feathers.

And for such as are but younglings and not trained vp in the feare of the Lord, they (vnlesse they hearken to the counsel of the wise) may easily be deceiued and ouerthrowne *h*: yea, if they follow their owne braine before such as haue experience, they are in the greater danger, because they will not be withdrawn from their opinion once conceiued *i*.

It is seldome seene that selfe-wise men will yeeld to any.

And therefore, better it is to haue small wisedome with modestie, than profound knowledge with a proud mind: yea, better it is to haue little, than hauing much to waxe proud *k*.

Hee dealeth not circumspectly enough, that giues himselfe wholly to pleasure, forgetting his old adversitie, and the chaste feare of the Lord, the propertie whereof is to bee alwayes warie that it lose not beneficiaries receiued *l*.

And he is not vertuously wise, that in the time of misery despaireth ouermuch, and reposeth lesse confidence

and

g Esa. 14. 10. 11, &c. Lu. 1. 51, 52.

h Pro. 12. 1. and 13. 1. 14. 18.

i Ps. 21. 39.

k Pro. 11. 2. & 15. 25.

l Rom. 11. 20.

and trust in mee, than he should. He which in time of peace is too secure in the time of warre is out of heart commonly, and of no courage.

Haddest thou the way to behave thy selfe modestly, and lowly *m*, and to gouerne thy spirits aright, thou couldest not so easily fall into perils and blame.

m Mat. 11. 29

It is a point of wisdome, while thou art hot in the spirit, to consider what would fall out, if the light should go away *n*: and againe when that comes to passe, to thinke that it may return againe; being therefore withdrawn by me, that both you thereby may be the wiser *o*, and the more glorious.

n Iob 17. 11, 12.

o Psa. 119. 71.

For commonly thou shalt find such triall more profitable *p*, than if continually thou enioyedst prosperity at thine hearts desire.

p Iam. 1. 2. 1 Pe. 1. 6.

For thou art not vertuous though thou haue heauenly visions, and consolations *q*, learning and high degree vnless withal thou haue true modesty *r*, Christian charity *s*, and zeale of religion *t*, vnlesse thou vnfainedly despise thy selfe, and reioyce that others doe despise & contemne, rather than honour and commend thee *u*.

q 1 Cor. 13. 2, &c.
r Mat. 5. 5.
s 1 Cor. 13. 2, &c.
t 2 Cor. 10. 31. Col. 3. 17.
u Mat. 5. 11. 1 Pet. 4. 14.

CHAP.

CHAP. X.

That man must debase himselfe in the sight of God.

SERVANT.

I Dare speake vnto my Lord, though I am but dust and ashes *a*: and if I should make any better of my selfe, thou standest against me, and my sins beare witnesse against me *b*, which I cannot gaine-say.

But if I make none account of my selfe, but laying aside proud imaginations *c*, esteeme my selfe for dust, as I am indeed, then wilt thou bee fauourable, and thy light shall shine vpon mine heart: then will it fall out, that if I esteeme neuer so little of my selfe, euen that little, I being prest downe to nothing, will vanish vtterly.

And here thou wilt shew mee to my selfe, euen what I am, what I haue beene, and whence I came; to wit, nothing from nothing. And being left to my selfe *d*, I am nothing but meere infirmitie.

But if thou shine vpon me with thy

a Ge. 18. 2.

b Iob 9. 20. 30. 31.

c Lu. 18. 13. Iam. 4. 6. 1 Pet. 5. 5. Pro. 3. 34.

d Psa. 8. 4. Psa. 39. 9. Gen. 2. 7.

fauour

fauor, I am straightway made strong
d Psa.134.30 *e*, and filled with new comfort.

And this is a wonderfull strange thing, that so suddenly I should be lifted vp, when thou doest so graciously embrace me, which of my selfe
f Wis.9.15. Rom.7. 23,24 alwayes am carried downward *f* vnto earthly things. This is a fruit of thy
g Psa.5.9.10. loue, which freely preuenteth mee *g*
h Psa.89. and saueth from so many troubles *h*
a,&c. & preserueth from grieuous dangers,
Psa.39.16. and deliuereth mee (to say the truth) from so infinite euils.

For, louing my selfe inordinately,
i Lu.15.13. I cast away my selfe *i*: but after once
k Lu.15.32. I sought, and loued thee sincerely, I both found thee, and my selfe *k*; and by that loue also I brought my selfe the more to nothing.

For thou, O my sweet Sauiour, thou
l Psa.89.1, &c. bestowest mo things vpon me *l* than I can deserue, and a great deale more than I dare hope for, much lesse desire.

Wherefore I thanke thee my God, which albeit I am vnworthie the least of all thy blessings, yet of thy honor and infinit goodnes, ceaseth not continually to loade euen the vngratefull *m*, and thine enemies with benefits, O Lord, thou which art our sal-
m Mat.5.45. Lu.18.13,14.

uation,

of the Imitation of Christ.

tion *n*, our strength and our shield, [n] Exo. 15. 2. 2 Sa. 12. 2. Psal. 18. 2. Esa. 12. 2.
[illegible]nert vs, we beseech thee, that we [illegible] prooue gratefull, humble, and [illegible]dly in thy sight, Amen.

CHAP. XI.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou desire to be happie, thou must make mee thy chiefest and principall end *a*. [a] Ro. 11. [illegible]

Heereby shall nature bee purified *b*, which most commonly bendeth vnto [illegible]selfe, and vnto things created. [b] Gen. 6. 5. Gen. 8. 21.

For as soone as thou seekest thy selfe [illegible] any thing *c*, by and by thou faintest, and witherest in thy selfe. [c] Mat. 15. 1 Co. 13. 18. 19.

And therefore thou must referre all things to me alone which gaue all *d*, and send all, therefore vnto me, as to the chiefe spring, all things must returne *e*. [d] Ia. 1. 17. [e] Ro. 11. 36.

Out of me the small as well as the great, the poore as well as the rich, doe draw the water of life *f*, as from a liuely fountaine: and they which franckly and willingly serue mee, they [f] Psal. 39. 9. Esa. 12. 3. Ioh. 4. 10.

fauor, I am straightway made strong
e Psa. 134.30 e, and filled with new comfort.

And this is a wonderfull strange thing, that so suddenly I should bee lifted vp, when thou doest so gratiously embrace me, which of my selfe
f Wis. 9.15. Rom. 7. 23.24 alwayes am carried downward f vnto earthly things. This is a fruit of thy
g Psa. 5.9.10. loue, which freely preuenteth mee g,
h Psa. 89. 2, &c. and saueth from so many troubles h, & preserueth from grieuous dangers,
Psa. 59.16. and deliuereth mee (to say the truth) from so infinite euils.

For, louing my selfe inordinately,
i Lu. 15.13. I cast away my selfe i: but after once I sought, and loued thee sincerely, I
k Lu. 15.21. both found thee, and my selfe k, and by that loue also I brought my selfe the more to nothing.

For thou, O my sweet Sauiour, thou
l Psa 89. 1, &c. bestowest mo things vpon me l, than I can deserue, and a great deale more than I dare hope for, much lesse desire.

Wherefore I thanke thee my God, which albeit I am vnworthie the least of all thy blessings, yet of thy honor and infinit goodnes, ceaseth not continually to loade euen the vngrate-
m Mat. 5.15. Lu. 18.13, 14. full m, and thine enemies with benefits, O Lord, thou which art our sal-

uation,

of the Imitation of Christ.

nation *n*, our strength and our shield, conuert vs, we beseech thee, that we may prooue gratefull, humble, and godly in thy sight, Amen.

n Exo. 15. 2. 2 Sa. 12. 2. Psal. 18. 2. Esa. 12. 2.

CHAP. XI.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou desire to be happie, thou must make mee thy chiefest and principall end *a*.

a Ro. 11. 36.

Heereby shall nature bee purified *b*, which most commonly bendeth vnto it selfe, and vnto things created.

b Gen. 6. 5. Gen. 8. 21.

For as soone as thou seekest thy selfe in any thing *c*, by and by thou faintest, and witherest in thy selfe.

c Mat. 15. 2. 1 Co. 13. 18. 19.

And therefore thou must referre all things to me alone which gaue all *d*, and send all, therefore vnto me, as to the chiefe spring, all things must returne *e*.

d Ia. 1. 17.

e Ro. 11. 36.

Out of me the small as well as the great, the poore as well as the rich, doe draw the water of life *f*, as from a linely fountaine: and they which franckly and willingly serue mee, they

f Psal. 39. 9. Esa. 12. 3. Ioh. 4. 10.

they shall receiue one benefit vpon another g. But if any will glorie or delight in any priuate thing beside me h, he at no time shall feele true ioy and comfort in his minde, but fall into sundrie discommodities and troubles.

g Ioh. 1. 12.
h Ier. 9. 23. 24
1 Cor. 1. 31.
2 Co. 10. 17, 18

Therefore thou must ascribe no goodnesse nor godlinesse, neither to thy selfe, nor to any mortall man, but all to God i, without whose blessing man hath nothing k.

i 1 Co. 3. 6.
2 Cor. 1. 38.
k Iam. 1. 17.
1 Cor. 4. 7.

I gaue all, I challenge all of right, and I looke to be glorified for all l.

l Ro. 11. 36.

This is the truth, whereby the vaine glorie of man is put to flight.

And whoso hath the fauour of God and true charitie m, he is neither enuious, nor faint hearted, nor proud n. For heauenly loue subdueth all things, and stretcheth forth all the powres of the minde o.

m Ro. 5. 3 & 8 5.
n 2 Cor. 13. 4.
o Ro. 8. 37.
1 Co. 13. 7.

Wherefore if thou beest wise, thou wilt reioyce and trust in me alone, then as God alone is good p, who aboue all and in all is to be praised for euermore q, Amen.

p Mat. 19. 17.
1 Ti. 1. 17.
q 1 Tim. 6. 16.

CHAP.

CHAP. XLI.

That it is a sweet thing to serue God and to despise the world.

SERVANT.

O LORD, I will speake againe, I cannot hold my peace: and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I say, O Lord, how great is thy goodnes, which thou hast laid vp [a] for them which feare thee *al* much more then for them which loue thee, yea much more for them which serue thee with all their hearts. Truely vnspeakeable is the sweetenes of thy contemplation, which thou bestowest on such which loue thee *b*. And herein chiefely thou declarest the force of thy loue, in that when I was not, thou madest me *c*, and after when I went astray, thou broughtest me home againe, & commandedst that I should serue *d*, and loue thee.

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee, that hast vouchsafed to remem-

[a] Psal. 31. [b] Esa. 64. 1 Cor. 2. [c] Gen. 2. 7. Iob 10. 8, 9, &c. [d] Psal. 19.

remember me? who beyond all
hast been merciſull to me thine ow
e Eph. 2.5. euen when I was dead *e*, and cast
way, and at ſuch time as I deſe
nought, didſt bind me vnto thee
rough thy fauour and friendſhip.
Now what ſhall I render for
f Pſ. 116.12. thy bountiouſneſſe *f*? Surely I
ſerue thee. But that is no
thing to ſerue him, whom all
g Ma. 28.18. tures of duty muſt obey *g*. Thi
1 Co. 15.27. ther is wonderful & ſtrange, that
Heb. 2.8. vouchſafeſt to take and admit
a wretch as I am, into thy ſeruic
h Ro. 11.17. mong the number of thy beloued *h*.
Loe, whatſoeuer I haue to doe
i Math. 25. ſeruice withall, it is thine *i*. But
14.15. me thinks thou ſerueſt me, more
2 Cor. 4.7. I thee. For behold, heauen and
which thou haſt made for the
k Pſa. 8.3, man *k*, are preſent, and conti
4 &c. 1.10. diſcharge the duty which thou
l Pſalm. 8. enioyned them *l*, Yea the Angels
7, &c. thou haſt created, and ordained
m Pſa. 34.7. the vſe of man *m*. But of all
Mat. 18.10. things this is moſt wonderfull,
Heb. 1.14. thou wouldeſt debaſe thy ſelf
n Mat. 20.28. much as to ſerue man *n*, and haſt
Mar. 10.46. miſed to giue thy ſelfe for him *o*.
o Ioh. 6.51. For theſe thy benefits what
p Pſ. 116.12. render vnto thee *p*? O that I
ſer

ſerue thee all my life long, Yea would
o God I could ſerue thee euen one
ay ſincerely. Truely thou art wor-
hy all ſeruice, all honour, euerlaſting
raiſe *q*. Doubtleſs thou art my Lord, *q* 1 Tl. 1. 17.
nd I am thy poore ſeruant *r*, bound *r* Lu. 17. 10.
o ſerue thee with all my ſtrength *ſ*, *ſ* Lu. 10. 27.
nd to ſing out thy praiſes without
eaſing *t*. And ſurely ſo I will, or *t* Deu. 6. 5.
would at leaſt wiſe; but what I can- & 11. 18.
ot, ſupply thou, O Lord, of thy 19. 20.
oodneſſe.

A great honour, a great preferment
is to bee thy ſeruant, and to con-
emne worldly things for thy ſake *u*, *u* Mat. 10.
for great ſhall be their reward which 37. &c.
oluntarily ſubmit themſelues to this Ioh. 12. 25.
oly ſeruice *x*; and they ſhall ſeele *x* Mat. 5.
he ſweet comfort of thy holy Spi- 11. 12.
it, who through the loue of thee Rom. 8.
lue deſpiſed the pleaſures of this 35, &c.
reſent world *y*. Great freedome of *y* 1 Cor. 1.
inde ſhall they come vnto, which 3. 4.
ring into the narrow way *z*, haue { Mat. 7.
aſide worldly cares, and cogitati- 13, 14.
ons *a*. Luk. 13. 24.
a Mat. 6.
5, &c.

O how ſweet and comfortable is
ſeruice of God, whereby a man
made free, and holy *b*. O the holy *b* Ro. 8. 15.
ate of Gods ſeruants, which maketh
ch equall to Angels *c*, acceptable *c* Heb. 1. 14.

to

to God *d*, to the diuels terrible *e*, and honourable among the faithfull. O noble seruice, and alwayes to be wished for, whereby both the chiefe felicity is gotten, and ioy without end obtained *f*.

d Mat. 5. 3, &c.
e Ma 10. 8. Act 19. 1.
f Ec. 10. 20, 21. 25. *g* Io. 12. 25. Ioh. 17.

CHAP. XIII.

That the desires of the minde must be examined and bridled.

LORD.

MY Sonne thou hast yet many things to learne.

SERVANT. What are those Lord?

LORD. That thou make thy desire obedient to my commandement, and be no more a friend to thy selfe, but desirous to obserue my will *a*.

Many times thou art enflamed and vehemently driuen on through desires: and when thou art so, consider with thy selfe, whether thou seekest more my praise than thy profit *b*. For if thou couet a thing for my sake, thou wilt take in good part that which I shall send *c*; but if couetousnesse cause the same, then art thou kept back, and pressed downe *d*.

Wherefore take heede that thou

a Lu. 22. 42. &c. Ioh 4. 34. &c 5. 30.
b Lu. 22. 24. Ioh. 5. 44. Ioh. 14. 5. &c.
c Lu. 9. 23. &c. 59. 61. Luk. 18. 29, 30.

leane not too much to thy conceiued
desire, I not being of counsell *d*, lest afterward thou buy it full dearely; and that at another time displease thee, which at the first thou didst like and long for *e*. For euery affection that seemeth good, must not bee followed, nor the contrarie suddenly auoyded. *d* Pr. 3. 5. 7. *e* Lu. 9. 59. 61 Luk. 18. 18.

Sometime it is good to bridle euen good motions and desires, lest either thou passe thy bounds through importunitie of minde, or offend others through thine intemperancy, or thou suddenly fall through the resistance of them.

Otherwhiles it is expedient to vse violence *f*, and to resist the appetite, and not weigh what the flesh either likes or mislikes *g*: but rather to vse diligence, that it be constrained to obey the spirit, and so long be kept vnder in bondage till it bee pliant vnto all things, and haue learned to bee content with a little, & simple estate, and neuer to murmure for any afflictions. *f* Mat. 11. *g* Gal. 5. 16. 17, &c. Rom. 6. 12. Rom. 8. 12.

CHAP.

The third booke

CHAP. XIIII.

The way to patience, and to fight against fleshly desires.

SERVANT.

THen my Lord, and God, as far as I perceiue, I haue much need of patience *a*. For many contrary things happen in this life: insomuch that albeit I desire quietnesse by all meanes, yet it is impossible for me to liue without warre and trouble *b*.

a Iac. 1.19.

b Iob 7.1. Eph. 16.20.22.

LORD. Thou saist true my Son. Yet will I not haue thee to seeke after that peace which is without tentations and troubles: but then to think thou hast found peace, when thou shalt be tried with manifold miseries and vexations *c*.

c Ps. 1.2,3. 3 Pet. 1.6,7.

Now if thou say, thou canst not suffer much, tell me, my Sonne, how then wilt thou suffer the euerlasting torments of hell fire *d*? Of two ones alwayes the lesser must bee chosen. Wherefore to auoid those euerlasting paines, striue to endure the miseries of this present world patiently for the Lords sake *e*.

d Mat. 7.23. and 25.41.

e Mat. 5. 10,11. 1 Pet. 4.14.

Thinkest

of the Imitation of Christ:

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doest, thou art in a wrong opinion, for they which liue most delicately, liue in misery *f*.

But thou wilt say: They haue their delights, & they follow their fansies, and therefore they bee little touched with their miseries. Well, suppose every thing falls out according to their wish, how long will that last *g*? Verily, euen as smoak shall they consume away *h*, which art wealthy in this world *i*, so that of ioyes passed, there shall be no remembrance *k*.

Yes, while they liue too, they inioy them not without sorrow, trouble, & care. For of what things they take pleasure, of the same they receiue sorrow many times. And deseruedly, for they which beyond reason follow vaine delights, euen reason would that they should not haue them without paine, and griefe *l*. And, their pleasures too, are but very short, and deceitfull, and dishonest, and filthy: but this they perceiue not, they are drunken and blinde: but like brute beastes, for a little pleasure in this world, they cast their soules into everlasting paines *m*.

f Ge. 3. 10. 11. 17. Iob 21. 1. &c.

g Luk. 12. 20. 45. 46. 1 Thes. 5. 3.

h Ps. 37. 20. 2. 9. 13. &c.

i Lu. 6. 24. 25. 26.

k Ps. 37. 10. 19. 20. &c.

l Pr. 14. 13.

m Psa. 49. 11. 13. &c.

Where-

The third booke

Wherefore my sonne, follow no thou thy lusts *n*, but renounce thi owne will *o*. Delight thy selfe in th Lord *p*, and hee will giue thee thi hearts desire.

For, know this for a truth, if th wouldest truely reioyce, and rece much comfort at mine hands, th must vtterly despise all wor things, and contemne those vain lights *q*. For, therein true felicitie ample reward of comfort doth sist. And the more thou withdraw thy selfe from worldly pleasure, sweeter consolations shalt thou in me *r*. But as I said before, thou not attaine therunto without and labour *s*.

For there is against thee old stome, but that will bee foyled better custome the flesh, but that bee bridled *t* by the heate of the rit? the old serpent *u* Satan, but both at thy prayer will flie, and godly exercise run away *x*.

n Eccl. 18. 30, 31. Gal. 5. 16, &c.
o Luk. 9. 23, &c.
p Psa. 37. 4.
q Ier. 9. 23, &c.
r Psa. 94. 19.
s Co. 1. 3, 4. Lam. 1. 2.
t Act. 14. 22.
t Rom. 8. 1, &c. Gal. 5. 16, 17.
u 2 Co. 11. 9. Reu. 12. 12. 17
x 1 Pet. 5. 8. 9. Mat. 26. 41.

CHAP. XV.

Of obedience to our betters, after the example of Christ.

LORD.

Sonne, hee that withdraweth himselfe from obedience, driueth himselfe out of Gods fauour *a*: and he that seeketh priuate, forgoeth publike things.

a Deu. 11. 1. Deu. 11. 18. 19. &c.

Hee which gladly, and voluntarily obeyeth not his betters, sheweth plainely thereby, that hee hath not yet brought his flesh into subiection, but that it winceth backward, and murmureth many times *b*.

b Eph. 6. 5. Colo. 3. 22.

Wherefore learne with all speed to submit thy selfe to thy superiour *a*, if thou desire to tame thy flesh *c*. For, the outward enemy is the more easily ouercome, if the inner man be sure and strong *f*.

a 1 Pet. 2. 13. 14.
c 1 Pet. 4. 1.

Thou hast none so ill, and troublesome an enemy to thy soule, as thy selfe, if thou bee without the spirit *g*. For thou must vnfainedly contemne thy selfe, if thou wilt bee master ouer loud and flesh. But forasmuch as thou louest thy selfe yet immode-

f Ma. 26. 41. Luk. 22. 40. 46

g Gal. 5. 16.

rately, thou abhorreſt to commit thy ſelfe wholly to the will of another *h*.

But O earth and aſhes *i*, what great thing doeſt thou, if for the Lords ſake thou obey man *k*, when I the almighty and moſt hie, who of nothing created all things *l*, ſubmitted my ſelfe humbly to man for thy ſake, and was moſt vile and contemptible *m*, that thou by mine humility mighteſt ouercome that pride of thine *n*?

Learne to obey, O duſt *o*, learne to bring downe thy ſelfe, O earth, and ſlime *p*, and to throw downe thy ſelfe vnder all mens feet. Learne, I ſay, to breake thy will, and humbly to ſubmit thy ſelfe to all *q*. Wax hot against thy ſelfe, and ſuffer not pride to haue place within thee, but ſhew thy ſelfe ſo lowly and ſimple, that all may tread thee vnder feet like mire in the ſtreets *r*.

What haſt thou, O vaine man, to complaine? How canſt thou, O wicked wretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo often times by offending God, thou haſt deſerued the paines of hell *ſ*? But graciouſly haue ſpared thee *t*, making no ſmall account of thy ſoule, that thou perceiuing this my loue to thee ward

h Luk. 9. 23, &c.
i Ec. 10. 22.
k 1 Pet. 2. 13.
l Col. 1. 16. Ioh. 1. 1, 2, 3.
m Mat. 20. 28 Ph. 2. 6, 7, 8. Mat. 11. 29.
n Ec. 10. 12. Gen. 3. 19.
o Gen. 2. 7.
p Eph. 5. 21. 1 Pet. 2. 13.
q Iſa. 10. 6.
r Math. 18. 21, 22, &c.
ſ Ro. 2. 4. *t* Pet. 2. 3. 2 Pet. 3. 9.

wards, mightest alwayes shew thy selfe thankfull for my benefits *u*, and euermore being giuen to true obedience, and modesty *x*, take it patiently when thou art contemned *y*.

u Ps. 116. 12. 13. 17.
x 1 Pe. 1. 17.
y 1 Pe. 2. 20, &c.

CHAP. XVI.

That we are to consider the secret iudgements of God, lest wee waxe proud in his gifts.

SERVANT.

O Lord, when thou thunderest foorth thy iudgements against me, thou makest all my members shake and quake for feare, and terrifiest my minde aboue measure *a*.

Astonished I consider that the very heauens are not cleane in thy sight *b*. And if thou foundest folly in thine Angels, and therefore diddest not spare them, what shall become of wee *c*? If the very starres did fall from heauen *d*, what shall I that am but ashes and dust *e* hope for? They whose workes seemed commendable, haue vtterly beene confounded *f*, and such as were fedde with the bread of Angels, I haue seene to bee

a Iob 4. 17. 18, 19. Psa. 6. 3. & 38. 1, 2, &c. Iob. 15. 17.
b Iob 4. 18. 19.
d Esa. 14. 12.
e Ec. 10. 12.
f Mat. 11. 20, &c. Mat. 23. 34. &c.

delighted with the huskes that swine
g Lu.15.16. eate g.
So that there is none holinesse, if
thou, Lord, draw back thine hand: no
wisedome helpeth, if thou gouerne
h 1 Cor.1. not h: no strength doth good, if thou
17,&c. assist not, no chastitie is sure, if thou
defend not, and no custodie can keepe
i Psa.127.1. safe if thou watch not i.
For being forsaken, alas, we drown
k Mat.5.25. and perish k: but if thou care for vs,
Luk.8.24. we liue and prosper: Wee are of our
selues fraile, but strong through thee,
& of our selues neither hot nor cold,
l Lu.17.5. but zealous through thee l.
Doubtlesse it is my part to conceiue
most humbly and basely of my selfe:
and though I seeme to haue some
goodnesse, yet must I not weigh the
m Luk.18. same m. I say, it is my part to submit
11,&c. my selfe to those bottomlesse iudge-
n 1 Cor.4.7. ments of thine n, seeing I finde my
o Psa.119. selfe to be no better than nothing of
7.30,32. nothing.
O weight without measure! O Sea
vnpassable o, where I finde my selfe to
p Psal.36.6. be nothing but altogether nothing.
Where is then the couert of glorie?
Where is the vaine conceit of glorie?
All vaine glorie is swallowed vp in
p Psa.9.16. the gulfe p of thy iudgements ouer
& 115.120.

me

me. What are all men in thy sight? Euen as clay in respect of the potter q. Can hee waxe proude with vaine-praises, whose minde is truly obedient to the Lord? No though all the world should extoll him, seeing he is in seruice to the truth: he will not be moued r with their commendations, whose trust is fixed vpon the Lord. For euen they all, who vtter his prayses, are nothing, and together with the sound of their words, shall vanish away s. But the truth of the Lord endureth for euer t.

q Esa. 29. 18.

r Iet. 9. 23, 24

s Psa. 89. 48. Psa. 49. 10.

t Esa. 40. 8. Psa. 117. 2.

CHAP. XVII.

What words, and manner we should vse in desiring any thing at the hands of God.

LORD.

SOnne, in thy prayers thou must vse these words:

Lord bee it euen so, if it please thee a. Lord, if it be for the aduancement of thy glorie, let it bee done in thy name. Lord, if thou seest it good, and profitable for mee, grant that I may vse it to thine honor & praise: but if thou knowest it wil be

a Iam. 4. 15. Act. 18. 21. 1 Cor. 4. 10. Mat. 6. 19. & 26. 39. 41.

hurtfull, O Lord remoue away this
b Ian. 4.3. desire from me *b*.

For euery desire which seemeth right and good in the iudgement of man, is not of the holy Spirit, and it is an hard matter to discerne rightly whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit moue thee
c 1 Co. 2.11. thereunto *c*. Many in the end haue beene deceiued, who seemed to be stirred vp by a good spirit.

And therefore alwayes thou must wish for that which thou wouldest haue, in the feare of God, and with
d Psa. 9.7. humblenes of minde *d*, and commit
Psa. 111.5. the whole matter to the Lord, with a
Prou. 1.28,29. meere checke to thy selfe, saying on this wise;

Lord, what is better for mee thou
e Mat. 8.2. knowest, doe thou whether of both
Luc. 14.36. thou wilt thy selfe *e*. Giue mee what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and bee most for thy glory. Place mee there where thou
f Psa. 31.6. wilt thy selfe, and in all things vse me
g Psa. 116.16. at thy pleasure. I am in thine hand *f*.
Luc. 1.38. turne me, loose mee euery way. Behold, I thy seruant *g* am prepared to

all

all things, because my desire is to (and would to God I could rightly, and perfectly) serue thee, not my selfe *b*.

b Ro. 14. 8. Phil. 1. 20.

CHAP. XVIII.

A prayer for grace to doe the will of GOD.

SERVANT.

O Most bountifull Sauiour extend thy fauour towards mee *a*, let it be with me, and labour with me, and continue vntill the end *b*.

a Psal. 89.

b Phil. 2. 16.

Giue mee grace to wish, and couet such things *c*, as may bee gratefull to thee, and acceptable in thy sight.

c Phi. 2. 13.

Let thy will be my will, and let mine alwaies follow thine, and agree therewith *d*.

d Mat. 6. & 26. 39. Mar. 14. 36.

Grant that I may like and mislike that which thou doest *e*, and neuer like or mislike any thing, but that which thou doest either like or mislike.

e Ioh. 4. 34. & 5. 30. and 6. 38.

Assist me to crucifie my selfe to all worldly things *f*, and for thy sake to couet in this world to bee contemned and vnknowne.

f Gal. 6. 14. Rom. 6. 3. &c. Phil. 3. 8.

And aboue all things grant that I

may rest and haue peace in thee: thou art the true peace, thou alone art the quietnesse of minde g. Without thee all things are hard and troublesome h. In this peace; that is in thee alone, which art the chiefest, and euerlasting felicitie, I will sleepe, and take my rest i, Amen.

g Phi. 4.6.
h Ioh. 14. 27. & 16.33.
i Psa. 3.5. and 4.8.

CHAP. XIX.

That the true comfort is to be sought for in God alone.

SERVANT.

WHatsoeuer pleasure I can wish, or imagine, I looke not for it in this life, but in the world to come a.

If I alone had all the pleasures that mought bee, and enioyed all the delights in the world, certaine it is they would not long endure b.

And therefore thou canst not fully be delighted, and refreshed throughly (ô my soule) but in the Lord c, who comforteth the abiect d, and assisteth the meeke e.

Hope a little while, O my Soule, hope for the promise of God, and thou shalt attaine to plentie of all good

a Rom. 8. 18. 32.
1 Cor. 2.9.
Mat. 13.14.
b Ioh. 16. 20. 22.
c 1 Co. 7.31.
1 Ioh. 2.17.
1 Cor. 1.31.
2 Cor. 1.3.4.
d 2 Cor. 7.6.
e Iam. 4.6.
f Psa. 27.4.

good things in heauen. But if thou
immeasurably desire temporal things,
make an account of it, thou shalt for-
goe eternall g.

Vse this world b, but desire hea-
uen.

No temporall thing can satisfie
thee i; for thou art not created to en-
joy the same,

Haddest thou all creatures in thine
owne possession, yet wert thou not
blessed; but thy felicitie consisteth in
God the Creator of all l. Which is
such, not as is seene and commended
of the foolish fauourers of this present
world, but as the good and faithfull
disciples of Christ hope for, and they
sometime foretaste who are spirituall
and pure in heart m, whose conuersa-
tion is in heauen n. Vaine and short is
all worldly consolation: but true and
blessed is the spirituall o, which the
truth doth minister.

The godly man carries about al-
wayes his comforter, euen Iesus p,
whom on this wise he speaketh vnto:

O Lord Iesu, be with me in all pla-
ces, and at all times. Let this be my
comfort, to lacke all worldly comfort
willingly q; or if at any time I lacke
thy consolation, let thy will and due

g Luk. 16. 2. 25. 1 Ioh. 2. 15. 16. 17.
b 1 Cor. 7. 31.
i Col. 3. 1. 2.
k Eccl. 1. 8. & 4.
l Psa. 36. 7. 9. 9. & 42. 1. &c.
m Mat. 5. 8. Psa. 24. 4.
n Phi. 3. 20.
o Psa. 31. 19.
p 2 Co. 1. 2. 5. Col. 1. 3.
q Iob. 6. 7.

triall of me r, be in ſtead of chiefe comfort ſ. For thou wilt not alwayes chide, neither keepe thine anger for euer t.

r 1 Per. 1. 7.
ſ Pſa. 3. 4.
t Pſa. 102. 9.

CHAP. XX.

That all our cares muſt be caſt vpon God.

LORD.

MY Sonne, let me deale as I will with thee a: I do know what is for thy profit. Thou conceiueſt as a man b, and in many things doeſt ſo thinke as thy fleſhly minde doth counſell thee.

a Iam. 4. 7.
b Pſa. 94. 11. Act. 16. 23. 1 Cor. 3. 1.

SERVANT. Truth Lord, thou haſt more care of me, than I can haue of my ſelfe c. For he ſtandeth totteringly, that truſteth not wholly in thee d.

c Pſa. 55. 22. Iſa. 40. 14. 15
d 1 Per. 5. 7.

O Lord, ſo that my will may be right, & grounded on thee, deale with me euen as thou wilt e. For it cannot be but good, whatſoeuer thou ſhalt determine of me.

e Luk. 1. 38.

Wherefore whether thou wilt that I be in darkneſſe, I praiſe it f, or in the light, I praiſe it; wether in proſperitie I praiſe it, or in aduerſitie, I praiſe

f Ro. 12. 12. 2 Co. 6. 4. &c.

that,

that also g.

LORD. Sonne, thou must be so minded, if thou deale with me: and beas willing to suffer *b*, as to reioyce; and to be poore and needie, as rich and wealthie.

SERVANT. Lord, I will gladly suffer for thy sake what soeuer thou shalt send: yea I will take in good part at thy hands euill as well as good, sowre as sweet, sorrow as ioy, and for all things yeeld thankes *c*.

Defend me, ô Lord, from sinne, and I will feare neither death nor the Diuell: and so thou forsake me not vtterly, neither blot mee out of the booke of Life; no miserie shall dismay me.

g Psa. 34. 1.

b Iam. 1. 2. Ioh. 15. 8. 16. 2. i Mat. 19. 27. Luk 9. 23. k Phil. 4. 4. Col. 1. 11. 12. 1 Thes. 5. 18.

m Psa. 9. 5. &c.

CHAP. XXI.

That the troubles of this life are patiently to be suffered, after the example of our Sauior Christ.

LORD.

MY Son, for thy saluation I came downe from heauen *a*, and tooke thy miseries vpō me, not of necessitie *b*, but voluntarily, to teach thee to be patient,

a Ioh. 3. 13. & 6. 33. 38. &c. Phil. 2. 7. 8.

b Esa. 53. 12.

tient, and to beare the miseries of this world gladly *c*, not grudgingly.

For from the houre of my birth, euen till my death on the crosse, there neuer wanted sorrows, which I was to suffer *d*, I bare the want of necessarie things *e*, I heard much murtering against me *f*; I put vp many taunts and reproaches *g*, for my benefits I receiued vnkindnesse *h*, for my myracles, ill words *i*, for my ghostly counsell, reprehension *k*.

SERVANT. O my Lord, seeing thou in this life hast shewed thy selfe patient (wherein especially thou fulfilledst the commandement of thine heauenly father *l*,) good reason is that I a miserable and sinfull wretch doe shew my selfe patient according to thy will, and while thou thinkest meete, beare the burden of mortall life after thine example *m*.

For although this present life seem burdensome, yet through thy fauour it is made the lighter, and may the more easily bee borne of weakelings both by thine example *n*, and of thy Saints *o*.

Yea, much more comfortable is it now, than it was in the old law, when both the way was hard to finde, and

few

1 Pet. 2. 21, &c.
Esa. 55. 2.
Luk. 9. 22.
Luk. 2. 7.
Mat. 4. 2.
Luk. 9. 58.
Ioh. 7. 12.
Mat. 12. 24.
Ioh. 8. 48.
Esa. 5. 1.
Mat. 21. 3.
33, &c.
Luk. 11. 4. 15.
Ioh. 7. 28.
Ioh. 17. 4.
1 Pet. 2. 1, &c.
Ma. 11. 29.
Phi. 4. 13.
Ma. 11. 32.
1 Cor. 3.

had a desire to seeke the celestiall
gdome q. q Ro. 9. 29.
Then how much am I bound to I Cor. 10. 6.
which hast vouchsafed to shew
to me & to all beleeuers, a right
ready way vnto thine euerlasting
gdome r? For thy way is our way: r Ioh. 14. 6.
by holy patience we striue to come
thee, our Crowne: whom, vn-
thou haddest gone afore s, and s Ioh. 14. 2. 19.
ooled vs t, who would care to fol-
how many would abide not on- Ioh. 15. 18.
behind, but a great way off also, if t Io. 16. 32.
had not these thy noble exam-
before their eyes?
And hearing such cōmandements
signes, and yet are luke-warme?
would we do if we had not such
ght giuen to vs to follow thee?

CHAP. XXII.

Of Long suffering, and who is patient indeed.

LORD.

WHat is that thou sayest my
Sonne? cease to complaine.
Behold how both I a, & other
ints b haue suffered: thou hast
not

a Heb. 12.
b Heb. 11. 32, &c.
Heb. 6. 12. 13.

c Heb. 12.4. not as yet resisted vnto blood c.

Little is it which thou sufferest, being compared with them who have suffered so much, so mightily be tempted, so grieuously afflicted, so many wayes tried and exercised d.

d Heb. 11.34, 35, 36, 37.

And therefore call such into mind as haue indured more troubles: so shalt thou more easily beare thine own.

And if thine seeme not light, look whether impatience do not cause thee to thinke so: but be they small, be they great, indeauour thou to bear them patiently e.

e 1 Cor. 6.4. Iam. 1.2.3.

For the more patience thou shew, the more wisely thou doest, the more fauor thou shalt get, the more easily thou shalt bear aduersity, being bent in mind and custome, not stoathful prepared hereunto f.

f Ro. 5.3.4.

And say not, I neither can nor may suffer this at his hands: for hee hath iniured me greatly, and accused me of those things, which I neuer thought of: if any other had dealt with me, I could yet haue put vp such things as I see might reasonably be put vp. I say, vse not these speeches for they are foolish cogitations, such as neither weigh the worthinesse of patience, nor the reward due for the same

me *g*, but respect persons rather, *g* Ia.1.12.
d iniuries receiued *h*. *h* Mat.5.43.
Hee is not truly patient, that will 44.&c.
re but with whom he list, & what
e list: But he is patient indeed, that
igheth not who molesteth him,
ther his better, or his equall, or
inferiour, whether he be good and
dly, or wicked and vngracious, and
wsoeuer he be iniured, and when-
uer, he taketh it in good part, as
t from God, & puts it in his win-
gs: for the smallest thing that is,
ring suffred for Gods sake, shal haue
great reward *i*. *i* Mat.5.11.12.

Wherefore be thou girded *k* vnto Rom.8.18.
battel, if thou wilt haue the victo- Phil.1.2.13.
Vnlesse thou striue, thou shalt ne- &c.
obtaine the crowne of patience *l*: *k* Eph.6.14.
that if thou wilt not suffer, thou *l* 2 Ti.2.5.
fuest to be crowned, but if thou
ire to be crowned, striue manful-
, and suffer patiently the brunt of
battell *m*. For neither quietnesse *m* Psa.7.16.
without labour, nor victorie without & 31.24.
ghting, is obtained *n*. *n* 2 Ti.2.5.

SERVANT. O my Lord, grant
at through thine assistance I may
that, which of my frailnesse thinkes
cannot do *o*. Thou knowest that o- *o* 2.Cor.3.5.
erwise I can but suffer little, & euen

by

The third booke

by a small puffe of aduersitie an
ly ouerthrowne.

Grant that all troubles for thy
sake may be welcome to me, & w
ed for: for to suffer, and to be
cted for thee, is verie good fo
foules health *p*. Amen.

p Psal. 119.4. 67.71. Ro. 5. 3. &c. Iam. 1. 2, 3.

CHAP. XXIII.

A confession of mans weakenesse and miserie.

SERVANT.

I Will confesse my sinnes and wi
kednesse vnto thee, ô Lord *a*.

Oftentimes a small thing bri
me downe and troubles me. So
time I determine to play the sto
champion, and by and by with a li
tentation I am ouerthrowne. No
and then of a small thing ariseth
grieuous tentation, and when I thi
I am safe, vnwares many times I
ceiue the foyle.

Wherefore Lord behold mine h
militie and frailtie, which is w
knowne to thee. Haue mercie on m
and deliuer me out of this myre. *b*

Thou doost vexe me at the ve

a Psal. 38. 5.

b Psal. 68. 12.

and confounds mee in thy pre-
e, when I see how fraile I am, and
ake to resist affections; which al-
they draw mee not altogether to
t, yet they disquiet mee greatly
their sore assaults, and make mee
ary of my life, they fight so within

And hereby more euidently I per-
ue mine owne infirmitie, in that I
wicked cogitations doe more easi-
inuade, than forsake me.

Oh that thou most mighty God of
el, and louer of godly soules *d*, oh
at thou wouldest behold my paine
d griefe *e*, and prosper mine ende-
urs.

Strengthen me with courage from
ne holy heauens, that the old
an, euen the miserable flesh, not
inely as yet made subiect to the
irit *f*, get not the vpper hand *g*,
hom as long as wee liue in this
retched world wee must resist *h*. I
ll it wretched, because therein all
ings are full of snares, & enemies *i*,
ntentations come vpon tentations;
a, while one conflict is a making,
hers come on the neck of them vn-
ooked for *k*.

So then, can this life be loued which
hath

c Ro.7.15. 16.17.24.
d He 4.15.
e Psa. 25.16.
f Rom.8.5.
g Ro.6.12.
h Gal.5.16, 17.
i Iob 14.1. 21. 1 Pet.5.8.
k Iob 7.18. 14.

The third booke

by a small puffe of aduersitie am ea-
ly ouerthrowne.

Grant that all troubles for thy na-
sake may be welcome to me, & wis-
ed for: for to suffer, and to be ui-
cted for thee, is verie good for
foules health *p*. Amen.

p Psal. 119. 4. 67. 71. Ro. 5. 3. &c. Iam. 1. 2, 3.

CHAP. XXIII.

A confession of mans weakenesse and miserie.

SERVANT.

I Will confesse my sinnes and wi-
kednesse vnto thee, ô Lord *a*.

Oftentimes a small thing brin-
me downe and troubles me. Som-
time I determine to play the sto-
champion, and by and by with a lig-
tentation I am ouerthrowne. No-
and then of a small thing ariseth
grieuous tentation, and when I thin-
I am safe, vnwares many times I re-
ceiue the foyle.

Wherefore Lord behold mine hu-
militie and frailtie, which is we-
knowne to thee. Haue mercie on m-
and deliuer me out of this myre. *b*

Thou doost vexe me at the verie

a Psal. 38. 5.

b Psal. 68. 12.

heart

...m, and confounds mee in thy pre-
...ce, when I see how fraile I am, and
...ake to resist affections; which al-
...they draw mee not altogether to
...ct, yet they disquiet mee greatly
...their sore assaults, and make mee
...ary of my life, they fight so within
And hereby more euidently I per-
...ue mine owne infirmitie, in that I
...wicked cogitations doe more easi-
...iuade, than forsake me.
Oh that thou most mighty God of
...ael, and louer of godly soules *d*, oh
...at thou wouldest behold my paine
...griefe *e*, and prosper mine ende-
...ours.
Strengthen me with courage from
...ine holy heauens, that the old
...n, euen the miserable flesh, not
...inely as yet made subiect to the
...it *f*, get not the vpper hand *g*,
...om as long as wee liue in this
...etched world wee must resist *h*. I
...ll it wretched, because therein all
...ings are full of snares, & enemies *i*,
...tentations come vpon tentations;
..., while one conflict is a making,
...ers come on the neck of them vn-
...ooked for *k*.
So then, can this life be loued which
hath

d He 4.15.
e Psa. 25.16.
f Rom 8.5.
g Ro. 6.12.
h Gal. 5.16, 17.
i Iob 14.1.
21.
1 Pet. 5.8.
k Iob 7.18. 14.

The third booke

hath so much gall therein, and is op[illegible]
l Iob 5.7. to so many troubles, and miseries (O
can it bee called a life, which cause[illegible]
m Iob 10.17. so many deaths and plagues *m*! An[illegible]
yet notwithstanding all this, it is [illegible]
ued, and many seeke for pleasure [illegible]
n Mat.7.13. Luke 13. 23.24. the same *n*.

The world is many times dispraise[illegible]
o Ioh.2.17. because it is deceitfull, and vains [illegible]
and yet it is hardly forsaken, the [illegible]
p 1 Ioh.5.19. sires of the flesh beare such a sway [illegible]
For in very deed some things pro[illegible]
uoke to loue, other to abhorre th[illegible]
same. To loue it, the lust of the fle[illegible]
q 1 Ioh.2.10. & of the eies, with the pride of life [illegible]
will allure; to abhor it, the paines an[illegible]
r Io.19.20. Luk.16.25. euerlasting miseries to come *r* ma[illegible]
cause.

But, alas, vile pleasure subdueth th[illegible]
minde addicted to the world: so tha[illegible]
to feed the senses, it thinketh it a pa[illegible]
stime, hauing neither seene, nor taste[illegible]
s Psa.34.8. the sweetnesse of the Lord *s*, nor th[illegible]
t 1 Cor. 2. 9,10,14. inner comfort of vertue *t*.

But they, which vtterly contemn[illegible]
the World, and studie vnder hol[illegible]
discipline to liue vnto GOD, they
both know the heauenly comfor[illegible]
promised vnto such as forsake them[illegible]
u Lu.9.23. Ioh.16.33. selues *u*, and also perceiue how la[illegible]
mentably the world doth erre, and

lies

in wickednesse x. x 1 Ioh.5.19

CHAP. XXIII.

That wee must repose no confidence in any creature, but in God alone.

SERVANT.

My Soule *a*, trust in the Lord in all things, and aboue all things, for hee is the euerlasting rest of godly *b* a Psa.16.7.

b Psa.132.14

me mee grace, O sweet Iesu, O God, to rest in thee aboue all gs in the world; aboue all health beauty, aboue all honour and y, aboue all power and dignitie, ue all knowledge and dexteritie wit, aboue all cunning and riches, ue all mirth and ioyfulnes, aboue raise, all fame, all sweetnesse, all sure, aboue all hope, all promise, all merit, aboue all desire, all s, all rewards which thou canst and poure out, aboue all ioy and y which the minde can feele, and ceiue; finally, aboue all Angels Archangels, aboue all the hoast heauen, aboue all things visible inuisible, aboue all things which thou

c Mat. 19. 37. 38. 39. & 19. 27. 28. 29. Ro. 18. 35. 38. 39. 1 Ioh. 2. 15.

thou art not c, O my God.

For thou my God, thou art both all; thou alone art almighty, thou alone art plentiful, thou art most sweet and thou art most comfortable, thou art most faire, most louely, most noble, and most glorious d.

d Psa. 36. 5. &c.

In thee are, haue beene, and shall bee euermore all good, and perfect things; and therefore both hir it, and lesse than thy selfe, whatsoeuer thou giuest mee besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectly satisfied.

Psa. 42 1.

For my minde will neuer haue quiet, nor content with that is present, vntill, hauing passed ouer gifts and worldly things, it reach thee e.

e Psa 116. 7.

O Christ my sweet spouse and saviour, O most faithfull louer, I loue the whole world f, O that I had wings of true liberty, that I might flie vnto thee, and rest in thee g!

f 1 Ti. 6. 13. Rev. 1. 15.

g Psa. 55. 6.

Oh when shall I bee mine owne man, and behold how sweet thou my Lord, my God h, when shall I winde my selfe wholly into thee in such sort, that for the entire good will I beare thee, I may not know

h Psa. 34. 8.

elfe, but thee alone after an in-
ible manner, knowne but vnto
i. i Psa.17.19.
ow oftentimes I sigh k, and beare k Ro.7.24.
wretchednes with griefe, because
h cuills rush vpon me in this vale
miseries, the which many times
ble me, aud grieue me, and ouer-
low me, and hinder me, yea they
ct and withdraw, & so intangle
, that I can haue no free accesse
thee, nor enioy thy louing em-
ments in the presence of thy
d Saints l. l 1 Cor.13.
12.
O my God, let my so manifold
and sorrowes of minde, which
in this world, moue thee.
Iesus, the brightnesse of eternall
, and comfort of the wandering
my mouth is with thee that can-
eake, and in silence m doe I m Esa.30.15.
e to thee.
ow long will my Lord deferre his
ning? Oh that hee would come
poore wretch, make mee glad
with stretched-out arme deliuer
from all trouble n. n Ps.40.7.
Come Lord Iesus, come o. For lac- o Reu.22.
thee, I am no day, no houre in 20.27.
, because thou art my ioy, with Psa.130.
whom my table is empty. 567.

I am a taitiue, and know not
kept in prison, and kept downe
p Rom. 7. 23, 24. fetters p, and so shall be, till thou
fort me with the light of thy pre
set mee at libertie, and shew
q Ro. 8. 2. friendly countenance q.

Let others seeke in stead of
what they will, nothing either
or shall please mee, but thou
GOD, my hope, and eternall
r Psa. 13. and 16. tion r.

I will neuer bee silent, I will
1 Sam. 22. cease to pray s vntill thou put
s Luk. 11. 9, 10. all displeasure, & speake to me
Luk. 18. 17. LORD. Loe, because thou
for mee, I am come: thy teare
groning, thy humility, and
sorrow haue mooued me so to do

SERVANT. O my Lord, th
the desire I haue to enioy thee, I
am ready to renounce all thing
t Phi. 3. 7. 8. thy sake t, haue called thee. Bu
first diddest stirre me vp to seek
u Lu. 10. 12. u; for which thing, O Lord, I
thee humble thankes, who of
great goodnesse, hast bestowed so
gular a benefit vpon me.

Now what remaineth, but th
humbly submit my selfe to thee
x Psa. 78. 8. Psa. 119. 5. being alwaies mindfull of my sin
y Psa. 119. 19 and vilenesse y?

among all things either in hea-
or earth, none is like vnto thee *z*,
y workes are exceedingly good *a*,
Lord, thy iudgements are true, and
things are guided by thy proui-
ce *b*.
Wherefore praised and magnified
thou, O wisedome of the Father *c*;
thou my soule *d*, and mouth, with
reatures of the world *e*, extoll and
nifie him for euer.

z Psa. 35. 20. & 71. 19. & 89. 18. & 86. 8.
a Gen. 1. 31.
b Psa. 19. 12.
Mat. 6. 16. &c.
c 1 Cor. 1. 24. Colos. 2. 3.
d Psa. 146. 1. 2.
e Psa. 150. 6. & 148. 1. &c.

CAAP. XXV.

The continuall calling into minde the infinite blessings and benefits of God.

SERVANT.

LORD open thou the eyes of
my vnderstanding *a*, and teach
mee to liue according vnto the
s of thy law.
Grant that I may know thy will,
with great reuerence and paine-
ffe., call thy manifold benefits
owed both vpon me, and all
into minde, that so I may ren-
der

a Psa. 119. 18.

der due praise vnto thee for the same *b*.

b Psa. 26.7.

Albeit to say the truth, I cannot sufficiently commend thee for the least of all thy benefits *c*: yea so nauble am I to extoll thee duly for thee *d*, that when I consider thy liberality, I am vtterly dismaid at the greatnesse thereof.

c Ecc. 18.4.
d Psa. 40.5.

For whatsoeuer wee haue, belonging either to the body, or the soul, outwardly, or inwardly, naturally or otherwise, they are thy benefits, and commend thy bountiousnesse, and liberalitie *e*, of whom wee haue receiued all good things *f*.

e Psal. 33. 6, &c.
f 1 Cor. 12.8.
f Iam. 1.17.
g Mat. 25. 14, &c.
h Iob. 3.27.

And although some haue more than others, yet all is thine *g*, and without thee, euen the least thing cannot be attained *h*.

Now if any haue receiued great gifts, hee cannot bragge of his own merit, nor extoll himselfe aboue others, nor despise his inferiour *i*. For by so much is a man greater & better by how much hee ascribeth lesse to himselfe *k*, and is the modester in yeelding thankes. And the more [illegible] and vnworthy a man iudgeth himselfe, the more capable is he of greater things *l*.

i 1 Cor. 4. 7,6.
k Mar. 11.29
l Mat. 23. 11,12. Luk. 18.13.14

Agai

of the Imitation of Christ.

Againe, hee that hath fewer gifts, ought not to take it heauily, nor to enuie his better *m*, but rather to cast his eyes vpon Heauen, and highly to commend thy goodnesse, who giuest thy gifts so abundantly, and so frankly without respect of persons *n*.

From thee we haue all *o*, and therefore in all things thou art to be glorified. What is meet for euery man thou knowest, and why this man hath little, and he much, it is not for vs but for thee to iudge, who knowest what is necessary for euery man.

Therefore my Lord, and God, I count it for a great benefit, to haue but few things which seeme glorious and prayse-worthy in the opinion of man. And thus I think, that basenesse, and pouertie should bee so farre from disquieting the minde, and bringing downe a man, that they ought to bee occasions of great comfort and reioycing, inasmuch as thou, God, doest choose the poore, humble, and despised in this world into the number of thy Saints and seruants *p*.

As witnesse thine Apostles, whom thou madest Princes through all the earth *q*: who behaued themselues so modestly, and shewed forth so little

m Iam. 4. 2.

n Mat. 5. 45. Luk. 16. 35.

o 1 Cor. 4. 6. Iam. 1. 17.

p Psa. 113. 7. 8. Mat. 5. 3. 1 Cor. 1. 26, 27, 28.

q Ps. 45. 16.

malice, and deceit, that not onely they abstained from complaining, but also reioyced to suffer rebuke for thy name *r*, yea those things which were naturally abhorre, they did greedily embrace *s*.

So that nothing should so comfort, and reioyce the heart of him which loueth thee, and confesseth thy goodnesse, as the knowledge of thine heauenly will *t*: wherewith hee ought so to content himselfe, that he desire as greatly to be of small as another doth to bee of great account, and take as well in worth the lowest place, as the highest roome; and to be despised & contemned as to bee honoured, and extolled aboue all *u*. For more should he desire to haue thy will done *x*, and thine honour aduanced, than any thing besides *y*; yea, more pleasure should hee take therein than in any thing else which either he hath already or may haue *z*.

r Act. 5. 41.
s 1 Thes. 2. 15 2 Cor. 11. 23, 24, &c.
t Ier. 9. 23. 24.
u Co. 1. 31.
x Mat. 20. 25, 26, 27.
u Mat. 6. 20. and 26. 39. 42. 43.
y 1 Ioh. 2. 15, 16, 17.
z Rom. 8. 35. 39. &c.

CHA

of the Imitation of Christ.

CHAP. XXVI.

of the things in number foure, which procure quietnesse.

LORD.

Will now teach thee my Sonne, the ready way vnto peace and freedome.

SERVANT. Doe Lord, as thou wyest, for that is it which I desire.

LOLD. My Son, doe the will of another, rather than thine owne will, alwayes desire little before a great male *b*, alwaies couet the lowest place and submit thy selfe to all *d*, alwaies pay, and wish that thou mayest thoroughly doe the will of God *e*, & doubtlesse thou shalt enter iuto the bounds of peace and quietnesse.

SERV. This thy short speech Lord, containeth much perfection; and though it bee briefe for words, yet is it pithy for sense, and most effectuall. And, did I faithfully obey the same, sure I am, affections would not beare such a sway within mee, as they doe *f*: and I neuer am grieued, and out of quiet, but when I swarue

a Ioh. 4. 34. and 5. 30. and 6. 38.
b Act. 20. 33. 34. 35.
c Luk. 14. 8. 9. 10. Pro. 25. 7.
d Ep. 5. 21.
e Mat. 6. 10.
f Rom. 7. 15, &c. Gal. 5. 27.

from thy doctrine.

But thou, Lord, which art Almigh-
ty, and alwayes dost desire the welfa-
g Ps.18.32. of man g, extend thy fauour toward
me, that both I may doe thy will, and
attaine saluation, Amen.

CHAP. XXVII.

A prayer against euill thoughts or cogitations.

SERVANT.

O Lord my GOD, forsake m
a Psa.22.1. not a, ô my God, assist mee.
euil cogitations, and feares
my minde, which disquiet mee,
much that I see not how to auoid,
breake them off without great h
to my selfe.

LORD. I will goe before th
and suppresse the power of man:
b Act 5.9. hauing opened the prison doore b
Act.12.10. ueale my secrets, and mysteries
thee.

SERVANT. Doe so, Lord,
c Psa.18.3. with thy countenance c banish
wicked cogitations frō my mind.
this is my onely hope and comfor
d Psa.16.3. trouble, euen to fly vnto thee d,

end vpon thee, to call vpon thee zea-
usly, and patiently to expect thine
euenly comfort c. c Psa. 27. 4.

CHAP. XXVIII.

A prayer vnto Almighty God, to haue the eyes of our vnderstanding opened.

SERVANT.

O Sweet Iesu, lighten me with the brightnes of thine eternall light, driue all darknes as it were, from the mansion of my soule a. a Ioh. 19. & 12.

Suppresse those wandring thoughts, and breake in peeces those violent tentations.

Fight thou couragiously for my defence, and vanquish euill beasts, to wit, the enticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holy court of my soule.

Rebuke the windes b, and tempest, command the Sea to bee quiet, and the North winde not to tage, and there will be great calmenesse. Send thy light, & truth c, which may lighten the earth: for I am rude earth, b Mat. 8. 26. Luk. 8. 24. c Psa. 43. 3.

The third booke

good for nought, vntill thou enlig
ten me.

Poureout thy fauour from abo
replenish my soule with thy heauen
grace; & minister the water of god
nesse, wherewith the vppermost p
of the earth being watred, may bri
forth good, or the best fruit rather.

O Lord, lift vp my minde, which
pressed downe through the waight
sinnes, & stirre vp the same wholly
the desire of celestiall things; that h
uing tasted the sweetness of spiritu
happinesse, it may greatly grieue m
euen to thinke of this world *d*. Ta
me or plucke me rather from all m
mentarie pleasure of earthly thing
for no creature can either quiet,
comfort my minde *e*.

Ioyne me to thee by an indissolub
band of good wil. For thou alone d
est suffice thy friend, & without th
all other things are vaine *f*. Amen.

d Phi. 3.8. Col. 3.1,2.

e Ioh. 16.33. *e* Thes. 2. 16,17.

f Col. 3.2.

CHAP. XXIX.

That wee ought not curiously to enq
how other men doe liue.

LORD.

MY Sonne, be not curious, neit
haue thou vaine cogitation
thy minde. What is this or

to thee? follow thou me *a*. For thou
edest not care what maner of folks
hers are, either what they doe or
eake *b*.
Thou art not appointed to pleade
other men, but thou must answer
thy selfe *c*. Why then medlest thou
th that which nothing toucheth
e?
It is I which know all, and see all
atsoeuer is done vnder the coape
heauen *d*: yea, I know how it go-
with euery man, what hee thinks,
hat he would, and whither his coun-
tends *e*.
And therefore commit all things to
be thou quiet, & let troublesome
ople alone in their doings. For
y shall one day yeeld an account
all their deeds, and sayings, neither
n they mocke me *g*.
Wish thou neither the shadow
a great name, nor the familiari-
of many, nor the priuate good
ll of men. For these things doe but
ra& the minde sundry wayes, and
lanish it with blacke cloudes of
knesse.
Wouldest thou diligently attend
y comming, and open the doore *h*
thy minde to let me in, then would

a Io.21.22.
b Matth.7.1,2,&c.
c Mat.25.20,21,&c. 1 Pet.4.4. Gal.6.5. Reu.21.12.
d Mat.15.18.
e Psa.7.9. Heb.4.13. Reu.2.23.
f Ro.14.10.
g Gal.6.7.
h Cant.5.2. Reu.3.20.

I gladly speak, and reueale my secrets vnto thee.

CHAP. XXX.

Wherein the true peace and profiting of the minde doth consist.

LORD.

a Io.14.27. MY Sonne, thus I haue said: Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

All men desire peace: but all men care not for those things which belong vnto the right peace b.

b Lu.19.42. My peace dealeth with such as are modest, and meeke in heart c. The peace doth consist in long suffering d, which thou mayest enioy plentifully, if thou wilt hearken vnto me, & follow my sayings e. Wherefore in all things consider what thou doest, and what thou speakest, and let this be the chiefest care, how thou maiest please me f, and besides me, take pleasure in nothing g.

c Psal.119.130. Mat.11.29. d Lu.21.19. Ro.2.7.10. e Psal.119.1.2. f Col.1.10. Eph 5.10. g Ier.9.23.24. h Mat.17.1.&c.

Of other mens sayings and doing judge not thou rashly h, neither intrude thy selfe into another man

charge

charge *i*, so shalt thou either little, or verie seldome betroubled.

For thou canst not be voyd of all trouble, liuing in this world *k*: to feele no vexation either in minde or bodie, is peculiar to the Saints in heauen, which enioy euerlasting rest *l*.

So then, thinke not that thou hast found true peace, if thou feele no aduersitie *m*; or that all is well, if thou haue none enemie; or that thou art in good state, if thou enioy prosperitie *n*: neither deem that thou art somwhat, or highly in my fauour, though thou remainest where great exercise of religion is *o* yea, or tastest the sweetness of the same *o*. For by these things a true louer of godliness is not knowne, neither doth the profiting and perfection of a man consist in these things.

Wherein then? namely in submitting thy selfe wholly to the will of God, and in seeking thy selfe in nothing *p*, be it little or much, neither now nor hereafter, but alwayes both in wealth and woe keeping one manner of countenance with thankesgiuing *q*, weying euery thing in equall balance.

Finally, if thou shew thy selfe so

i 2 Thes. 3. 11.
k Io. 16. 33.
l Ioh. 16. 29. Reu. 12. 4.
m 1 Cor. 4. 8. &c.
n 1 Thes. 5. 2.
o Mat. 14. 17. 18. 19. 20.
Ro. 12. 16.
q Phi. 4. 11. 12.

valiant & constant in faith, that when inward consolatiõ is withdrawn, thou canst addresse thy selfe to suffer great things r, and yet for all that, refraine from praising thy selfe vainly for thy holinesse and zeale s, doubtlesse thou shalt finde the right and readie way vnto peace t, yea, and one day behold my countenance againe with mirth and ioy u.

r Ro. 5.3.4.5. Iam. 1.3.
s Lu. 18.11.12 Ro. 11.18.20
t Psa. 42.2.
u Psal. 91.14. 15.16.

And if thou once come vnto such a passe, that thou canst fully & perfectly contemne thy selfe x, know of a truth, that thou shalt enioy as much peace and quietnesse, as possibly may come vnto a mortall man.

x Ph. 4.11.12. 13. Col. 3.5.

CHAP. XXXI.

In praise of a quiet and free minde, with an humble petition for the obtaining of the same.

SERVANT.

DOubtless it is the part of a perfect man, I ord, neuer to loose the mind from the study of heauenly things, but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellence of a free mind, cleauing to no worldly thing with an immoderate desire *a*.

O most gratious & mercifull God, keepe mee, I beseech thee, from the cares of this world *b*, that I be neuer too much intangled by reason of the manifold things, which this body needeth, nor taken with vaine delight of that which hurts the soule; nor finally broken and ouerthrowne with sorrowes.

I say, not from those things which the vaine world doth greedily hunt after *c*, but from those miseries, which suppresse the minde of thy seruant by a common and penall curse of mortality, & so withdraw me that I cannot enter when I would into the freedome of the spirit *d*.

O my God, which art sweetnes vnspeakable, make all fleshly ioy, which withdraweth mee from the loue of eternall things, and inticeth with the beholding of (I cannot tell what) present and pleasing goodnesse, make this ioy to bee grieuous and odious vnto me *e*.

Let not flesh & blood, O my God, let not flesh and blood ouercome me *f*, let not the world and the vaine-

a Phil. 3.7. Col. 3.1.2. 1 Ioh. 2.15.

b Mat. 6.25. 26, &c. 1 Cor. 7.32.

c 1 Ioh. 2.16.

d Rom. 7. 16.17.

e Gal. 6.14. Phil. 3.7.

f 1 Ioh. 2. 15.16.

glory

g Ioh. 12.32. glory thereof deeeiue me g, let not
h 1 Per. 5.8. Satan by his subtiltie supplant me h.
i 1 Per. 5.9. Giue mee strength to resist i, pati-
k Eph. 3.16. ence to endure k, constancy to perse-
17. uer vnto the end l.
Ro. 12.12.
l Mat. 24.13. Grant me for the comforts of this
Reu. 2.7. world, the most comfortable oynt-
m 2 Cor. 1.21 ment m of thine holy Spirit, and for
the lust of the flesh poure on mee the
n Iam. 4.4. loue of thy name n. The very meate
and drinke, and apparell, with other
things necessarie for the nourishment
of the bodie, are euen burdensome to
o 1 Cor. 7. a feruent spirit o. Giue grace that I
32, 33, 34. may vse these things moderately, and
neuer bee snaired with an ouer-great
p Mat. 6.25. desire of them p.
All things are not to bee reiected,
for then nature would decay: againe,
to couet superfluous and euery plea-
sant thing, thy sacred commande-
ments doe forbid; for so the flesh
q Ro. 8.8. would insult ouer the spirit q. Where-
Gal. 5, 16, 17. fore betweene these things let thine
hand direct me, and teach me to doe
nothing out of measure, Amen.

CHAP.

CHAP. XXXII.

That selfe-loue is the cause of perdition.

LORD.

MY Son, thou must buy the whole, with the whole, and keepe back nothing of thy selfe *a*. For know this, selfe-loue doth more hurt thee *b* than any thing besides: and according to thy loue, euery thing doth more or lesse cleaue vnto thee. So that if thy loue be pure *c*, simple, and godly, thou shalt bee quit from the bondage of things.

Couet not that, which thou maiest not haue *d*: and haue not that which may hinder thee, and depriue thee of the liberty of minde *e*.

It is marueilous that thou doest not wholly commit thy selfe to mee with all that thou hast, or canst desire. Why doest thou vainely consume thy selfe with sorrow? Why dost thou wearie thy selfe with superfluous cares *f*? Shew thy selfe obedient to my will, and I will see that none hurt come vnto thee *g*. But if, to attaine

a Mat. 19. 21. 28. 29. Luk. 9. 23. 24.
b Mat. 3. 3. 4. 5. & 19. 22.
c Ioh. 2. 15.
d Ex. 20. 17. Rom. 7. 7.
e Gal. 5. 16. 17.
f Psa. 42. 5. & 43. 4.
g Mat. 6. 33.

profit

profit, and to enioy thy desire, thou applie thy selfe to seeke things, and minde to change thy soile, looke neuer to bee at quiet, or free from care. For in euery thing thou shalt wish something, and in no place looke for perfect peace.

Therefore euerie thing doth good, but not euery thing which wee haue gotten, and mightily heaped together, but contemned and cut from the minde by the roots *h*: which I would not should be vnderstood of money and riches onely, but also of the desire of honour, and vaine glorie, all which do perish with the world *i*.

h Ph.3.7.8.

i 1 Io.2.17. 1 Co.7.32.

The place also doth smally defend if zeale of the spirit be lacking *k*, neither can that outward peace long continue *l*, if it be not grounded vpon a stayed mind: that is, vnlesse thou depend vpon me, though thou change thy soyle, thou shalt not better thy selfe. For when occasion doth arise and is receiued, thou shalt finde not onely those things, which thou didst shun, but a great deale more.

k Gal.5.22.

l Iob.1.43

CHAP.

of the Imitation of Christ.

CHAP. XXXIII.

prayer to obtaine the puritie of mind, and heauenly wisedome.

SERVANT.

Trengthen me, ô God, by the grace of thy holy spirit *a*, confirme *b* the inner man, that my minde may be ly voyd of all worldly cares *c* and fe, and I neuer drawne away with desire of any thing, be it vile or cious, but may count both my self, d all other things, euen corrupta- d: for as much as nothing vnder Sun continueth euer *e*, but they are vain, and vexations of the Spirit *f*, who thus thinketh, is most singu- ly wise.

G Lord, giue me heauenly wise- me *g*, which may teach mee to ke *h* and finde thee aboue all, to our of thee *i*, and to loue thee *k*, oue all, and to take other things as y are in themselues, according to order of wisedome *l*. Giue mee ce, both wisely to auoyd flatterers, and patiently to beare my foes *n*. r neither to bee mooued with

a Eph. 2. 16.
b 1 Co 7 32.
c Lu. 2. 23.
d Phil. 3. 8.
e Eccl. 1. 34.
f Ioh. 2. 17.
f Eccl 2. 11. &c.
Eccl. 2. 16.
Wisd. 9. 4.
Iam. 1. 5.
g Mat. 6. 33.
h Psa. 34. 8.
i Mat. 22. 37.
Mar. 12 29. 30.
k Lu 10. 27.
l 1 Co. 7. 29. 30. 31.
m Pro. 2. 16. & 5. 3. 4. & 9. 5.
n 1 Pet. 2. 21. 23. & 1 Pet. 3. 8. 9.
Pro. 16. 32.

eueric

b Pro. 14.29. Eccl. 7.28. Pro. 6.20. &c. 24.

euery blast of words *o*, nor to listen the flattering Mermaid *p*, is doubt a great part of wisedome, and the die way to goe forward safely in journey begun.

CHAP. XXXIIII.

Against ill tongues.

LORD.

MY Sonne, take it not grieuo though some conceiue & spe

c Mat. 5.11. amiss of thee *a*, but think of thy self thā they do, & belieu

d Luk. 18.13. none is more weake than thy sel If thou tread the secret path o tue, thou wilt not greatly weigh

e Phil 3.6.11. ing words *e*.

It is no small wisedome, in aduer

f Psa. 112.7. Esa. 50.15. Luk. 21.19. tie to be silent *d*, to turne vnto me, not to bee disturbed what soeuer m do think. Thy peace must not depe vpon the speech of men: for thou one manner of man still, speake ill, or speake they wel of thee: bu me, in me, I say, true glorie, and

g Io. 16.33. peace doth consist *e*; the which shall mightily enioy, who neither reth to please men, not feareth

h Mat. 10.28. displeasure *f*.

of the Imitation of Christ.

Of vntemperate loue, and vaine
ure, all vnquietnesse of minde, and
ctacting of the senses doe arise *g*. *g* Mat. 20. 21, 22.

CHAP. XXXV.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

O Raised be thy name, O Lord, for
euermore, whose will it is, that I
should be tried with this affliction
which of my selfe I cannot escape, *a* Ia. 1. 19.
am to flie vnto thee, requiring
me assistance *b*, and to turne it to *b* Ps. 71. 2. 3.
best.

O Lord, how am I in trouble, & my
minde is grieuously vexed through
my present misery.

And therefore, O most deare father,
what shall I say? I am intrapped on e-
very side: deliuer me from this houre,
whereinto I doubtless came, that thou
thereby mightest purchase great praise
both for bringing me so downe, and
deliuering me againe *c*. *c* Psal. 22. 23. 24.

O Lord, I beseech thee deliuer mee
from this euill, mee poore and needy
soule *d*, knowing not whether to turn *d* Psal. 40. 17.
my selfe without thee.

In

The third booke

In like sort, ô Lord, giue mee pa[illegible]
ence now *e*, helpe me ô my God, [illegible]
will I not feare, bee I neuer so g[illegible]
uously afflicted *f*.

And now in these my trouble[illegible]
what shal I say? Euen thy wil be d[illegible]
Lord *g*: I haue deserued this affli[illegible]
on and punishment *h*, and there[illegible]
must of necessitie beare it (God gr[illegible]
that patiently I may doe so) till a[illegible]
these stormes, faire weather com[illegible]
gaine.

I know right well thou canst by th[illegible]
almightinesse either together [illegible]
moue away this tentation, or miti[illegible]
the rage thereof, that I faint not [illegible]
as often heretofore thou hast do[illegible]
of thy great mercy towards mee, [illegible]
my God. And the more troubl[illegible]
suppresse me, the more sweetly shall [illegible]
be refreshed with the helpe of thi[illegible]
almighty right hand.

e He. 12. 1. and 10. 36.
f Ps 50. 11. Act. 5. 41.
g Mat 6. 10.
h Psa. 69. 5.
i Psa 77. 1.
2 5, 6, &c.

CHAP. XXXVI.

Of calling for Gods assistance, and hope to recouer his fauour againe.

SERVANT.

MY Sonne, I am that Lord cre[illegible]
the strengthener of men in th[illegible]
day of trouble *a*, unto whom [illegible]
thou must make recourse as often as it [illegible]

a Ps. 1. 7.

...es not well with thee.

But thou feelest not my heauenly comfort, because thou turnest not thy selfe with speed vnto prayer *b*.

For before thou makest any earnest prayer vnto mee, thou seekest much comfort else-where, and takest pleasure in outward things; which doe thee small good, vntill thou perswade thy selfe indeed, that I it is who deliuer such out of trouble as put their confidence in mee *c*, & that without me no helpe is auaileable *d*, no counsell profitable *e*, no physicke curable *f*.

But now hauing taken courage vnto thee after stormes, wexe thou strong againe in the light of my mercy. For I am ready, saith the Lord, not onely to restore all things to their integritie, but also mightily to renue them *h*.

Is there any thing too hard for mee *i*? Or am I like to them which keepe not promise *k*? Where is thy faith? Stand constantly, and perseuer: shew thy selfe a patient and valiant man, and doubt thou not, but in due time thou shalt finde comfort.

Waite *n*, waite, I say for mee, and I will come and heale thee. It is tenta-

tion

b Ps. 50. 15. Psa. 86. 1, 2, &c.

c Psa. 33. 8. and 17. 14. and 13. 24.

d Psa. 33. 16, 17, 18.

e Iob 5. 13. Psa. 23. 4. Luk. 8. 43.

g Re. 22. 7.

h Re. 21. 1. 2 Pet. 3. 13. Iob 9. 4, 5, 6, &c.

k 1 Kin. 8. 23. Tit. 1. 1, 2.

l Mat. 24. 23.

m Ps. 27. 14. 1 Cor. 13.

n Psa. 37. 3. 7. 34.

The third booke

tion that troubles thee, & vaine fe[illegible] which terrifies. What good doth ca[illegible] of future chances, but euen bring so[illegible] row vpon sorrow *o*? The day hath enough with his owne griefe *p*. A vaine thing it is, and to no purpose either to bee sad or to reioyce [illegible] things to come, which perhaps will neuer come to passe.

But man with such imaginatio[illegible] may be deceiued: albeit so easily [illegible] be carried away with the tentation [illegible] the enemie, is an argument of a faint heart, & little faith *q*. He weigheth [illegible] whither he illude and deceiue a man with true things or with false; whether with the loue of present *r*, [illegible] feare of things to come.

Wherefore neither bee thou troubled in minde, nor feare; trust onely in me, and repose confidence in my mercy *s*.

Many times thou thinkest I am far off, when indeed I am at hand *t*: and when thou supposest that all is gone, many times thy gaine comes rolling in *u*. So that all is not lost though thou sustaine aduersity.

According to the sense of present miseries, thou must not iudge, neither when any mischance happeneth

o Mat. 6. 25. 26, &c. Pro. 10. 22.
p Mat. 6. 34.
q Mat. 14. 31.
r Mar. 4. 8, 9. Luk. 4. 6, 7.
s Psa. 27. 1. & 28. 7. & 34. 22. & 155. 11.
t Psa. 119. 151. 153.
u Co. 10. 13.
u Ia. 1. 12.

of the Imitation of Christ.

eth, bee so mooued and dismaid as ough no hope of escape were left at ll x.

Think not thou art vtterly cast off, ough for a time either I send affli- ion, or deny thy desired comfort: thereby thou must enter into the ngdome of heauen y. And assured- it is better both for thee, and all e rest of my seruants, to bee stirred with aduersitie z, than to enioy all ings at your hearts desire.

For I am so priuy to the secret cogi- tions of thy heart, that I know it is eatly for thine euerlasting welfare, bee sometimes left to thy selfe troubles, lest perchance being uffed vp with prosperitie, thou think thy selfe to be that which thou art not a.

I can take away that I gaue b, and giue it againe when I thinke good. If I gaue it, it was mine c; if I tooke away, I tooke not thine, forasmuch as euery good giuing, and euery per- fect gift is from me d.

Wherfore when I send thee miserie and aduersitie, neither doe thou fret e, nor faint f: for I, euen I the same, can speedily succour thee, and turne thy sorrow into ioy againe g.

But

x 1 Cor. 10.13.

y Act. 14.22.

z Psal. 119. 67. Luk. 9.13. 1 Pet. 1.6,7.

a Deu. 22.15.

b Mat. 25. 14,15. &c. 28.

c 1 Cor. 4.7.

d Ia. 1.17.

e 1 Pe. 4.12.

f He. 12.3. and 10.35.36.

g De. 31.39. 1 Sa. 20.

But in that I deal so with thee, I
h Ps. 119.75. Dan.9.14. i 1 The.1,6. Iam. 1.2. righteous *h*, & much to be commended. And if thou beest wise, & weigh-
est this my doing vprightly, thou wilt
neuer so heauily mourn for thine ad-
uersity, but rather be glad, and thank
k Ep.5.20. me therefore *k*: yea thou wilt con-
gratulate thy selfe, that herein especially thou
l Iob 6.7.10. m Ioh. 15.9. n Io.16.20. o Mat 10. 16,17,18. p Lu.22.25. q Mat.5.12. 1 Pet.3.13. 14. r Mat.12. 9.&c. s Mat.9.37. 38. t Lu.10.2. shouldest reioice, in that in punishing
I doe not spare thee *l*.

As the Father hath loued mee,
haue I loued you, said I to my Dis-
ples *m* whom I sent not vnto tran-
tory pleasures *n*, but vnto great co
bats, not vnto honour, but vnto
famy *q*, not vnto idlenes *r*, but vn
painfulnesse *s*, not vnto rest *t*, but
bring forth much fruit with patien
My son, forget not these my words.

CHAP. XXXVII.

That to finde God our Creator, we should forsake all things.

SERVANT.

O My Lord, as yet I stand great
in need of thy fauour, that I may
come to that pas that neither

any other creature *a* may let mee. as long as any thing detaines me ke, I cannot freely take my flight to thee *b*.

He that said *c*, Oh that I had wings a Doue, that I might flee a- and rest! hee would freely haue d.

What is more quiet than the sim- eye *d*? or what more at libertie, n he which desireth nothing in the ld *e*?

So that man must ouerpass all crea- s, & bring himselfe vnto that for- dnesse, that rauished beside him- f, hee confesse that thou the Crea- of all things art nothing like vn- thy creatures *f*.

Vnlesse man be free from the loue f euery creature *g*, hee cannot quiet- apply himselfe vnto heauenly ings.

For therefore few there bee which dict themselues to the study of ce- tiall things, because few can with- w themselues wholly from the e of this world *h*.

t to doe so, wee haue need of the ciall fauour of God *i*, which may vp the minde, and rauish it aboue lfe.

a Rom. 8. 35,36,&c.

b Luk. 9. 23,24.25.

c Psa. 55. 6.

d Mat. 9. 22.

e Luk. 9. 23.

f Esa. 44. 6. 7. 8. Es. 55. 8. 9. Rea. 5. 2. 3. 5.

g Lu. 5. 11. Luk. 14. 26, 27.

h Ma. 21. 5. Luk. 14. 18.

i Ioh. 6. 44. 65.

And

The third booke

But in that I deal so with thee, I am righteous *h*, & much to be commended. And if thou beest wise, & weigh-est this my doing vprightly, thou wi[illegible] neuer so heauily mourn for thine ad-uersity, but rather be glad, and thank me therefore *k*: yea thou wilt conf[illegible] thy selfe, that herein especially th[illegible] shouldest reioice, in that in punishin[illegible] I doe not spare thee *l*.

As the Father hath loued mee, [illegible] haue I loued you, said I to my Dis-ples *m* whom I sent not vnto tran-tory pleasures *n*, but vnto great com-bats, not vnto honour, but vnto in-famy *q*, not vnto idlenes *r*, but vnto painfulnesse *s*, not vnto rest *t*, but [illegible] bring forth much fruit with patience. My Son, forget not these my words.

h Ps. 119.75. Dan. 9.14.
i 1 The. 1.6. Iam. 1.2.
k Ep. 5.20.
l Iob 6.7.10.
m Ioh. 15.9.
n Io. 16.20.
o Mat 10. 16,17,18.
p Lu. 22.25.
q Mat. 5.12.
r Pet. 3.13. 14.
s Mat. 10. 7.8. &c.
t Mat. 9.37. 38.
u Lu. 10.2.

CHAP. XXXVII.

That to finde God our Creator, we should forsake all things.

SERVANT.

O My Lord, as yet I stand greatly in need of thy fauour, that I may come to that pas that neither mi-

nor

any other creature *a* may let mee. as long as any thing detaines me ke, I cannot freely take my flight thee *b*.

he that said *c*, Oh that I had wings a Doue, that I might flee a- and rest! hee would freely haue

What is more quiet than the sim- eye *d*? or what more at libertie, he which desireth nothing in the ld *e*?

o that man must ouerpass all crea- , & bring himselfe vnto that for- nesse, that rauished beside him- , hee confesse that thou the Crea- of all things art nothing like vn- hy creatures *f*.

Vnlesse man be free from the loue euery creature *g*, hee cannot quiet- apply himselfe vnto heauenly ngs.

For therefore few there bee which ict themselues to the study of ce- iall things, because few can with- w themselues wholly from the of this world *h*.

t to doe so, wee haue need of the iall fauour of God *i*, which may vp the minde, and rauish it aboue lfe.

a Rom. 8. 35,36,&c.

b Luk. 9. 23,24,25.

c Psa. 55. 6.

d Mat. 9. 22.

e Luk. 9. 23.

f Esa. 44. 6. 7. 8. Ps. 55. 8. 9. Reu. 5. 2. 3.

g Lu. 5. 11. Luk. 14. 26,27.

h Ma. 21. 5. Luk. 14. 18.

i Ioh. 6. 44. 65.

And

And vnlesse man bee so lifted vp
spirit, and, being deliuered from
worldly things, conioyned to G
whatsoeuer hee either knoweth
possesseth, is to very small purpo

k 1 Cor. 13. 1,2,3.

A long while shall hee be a no
and grouell on the ground, w
maketh account of any thing, b
that one eternall, and infinite g
thing *l*. Whatsoeuer is not God,
nothing, and to bee esteemed for
thing *m*.

l Mat. 13.44. 54.
m Rom. 8. 33.34.&c. Phil. 3.8.

Doubtlesse great difference is
between the wisdome of a man in
red from aboue *n*, and the knowl
of worldly wise men *o*: & much
excellent is that doctrine which
weth from heauen *p*, and the cele
fountain, than that is painfully fe
from the braines of man *q*.

n Gal. 1. 11,12.
o 1 Cor. 1. 18,19.&c.
p 2 Tim. 3. 16,17.
q Mat. 15.9. 1 Cor. 1.20.

Many there bee which study he
uenly things; but which doe th
things which belong thereunto *r*,
many.

r Mat. 7.22. Ro. 2.21. 22.&c. Iam. 1.22. 23.&c.

Another great let is, for that m
stand vpon signes, and sensible thi
s, and bestow small diligence in
mortifying of themselues *t*.

s Gal. 4.9. 10.& 5.1. Col. 2.20.
t Col. 3.5. Gal. 6.14.

I marueil what the matter is,
with what spirit wee are led, or wh
commeth into our mindes, which
call

led spirituall, that with such care
d study wee seeke after vile and va-
hing things *u*, and so seldome call
wits together to thinke vpon the
tters of saluation *x*; Yea, after a
le consideration, we by & by burst
againe, and wey not our deeds a-
more in the balance *y*.

Where our affections bee *z*, wee
rk not, and that all which we haue
vnpure *a*, we lament not.

For euery man hath corrupted his
ies, which was the cause of so great
loud in the old world *c*.

So that the affection within, being
pure, needs must the actions pro-
ding from the affections, which
ew the want of strength, bee vn-
ured. For of a pure minde the fruite
a good life doth proceed *e*.

Inquiry is made, how much a man
oth: but how zealously it was done,
o consideration is had.

Whether he be rich, or strong, or
aire, or stout; whether he can write
ell, or sing well, or play well, wee
quire: but how poore in spirit hee
, how patient and meeke *g*, how
eligious and spirituall, many will not
ell.

u Mat.9.19. Ezek.34.2. 1 Pet.5.2.
x Col.3.2.
y Rev.3.17,18.
z Mat.6.21.
a Esa.6.46.
b Ro.3.10, 11,12. Psa.14.1.3.
c Mat.24. 37,38,39.
d Luk.17. 26,27.
e Math.6. 22,23. and 12.33.35.
f Luk.6.45.
g Math.5.5. Mat.11.29.

Nature beholdeth the outward

parts of man *h*. Grace respecteth the inward *i*: that commonly is deceiued *k*, this hath her trust in God *l*, that she may not erre.

h Ioh 7.24. and 8.15.
i Iam 2.10.
k Iam.2.2.
l Pſa. 118. 7, 8, 9.

CHAP. XXXVIII.

That we muſt deny our ſelues, and renounce vtterly all carnall deſires.

LORD.

MY Son, thou canſt not come to perfect freedome, vnleſſe thou vtterly deny thy ſelfe *a*.

As many as are couetous *b*, as many as loue themſelues *c*, as many as luſt *d*, as are curious *e*, buſie bodies, deſirous alwayes of pleaſure, not of Ieſus Chriſt *f*, attempting that which ſhall not abide *h*, (for whatſoeuer is not of God, will come to nought) all are captiues and in bondage vnto Satan *k*.

a Luc.9.23.
b 2 Cor.6. 9.10.
c Eſa.56.11.
d Tim.6.8. 9, 10.
e Iam. 1. 13.14.15.
f 2 Pet. 2.11.
g 2 Ti.1.4.
h 1 Pe. 4.15.
i Lu. 16.25.
k Pſ. 2.1, &c.
l Act.5.38. 39.

Take this for all: Forſake all and finde all *m*. Forſake thy deſire *n*, and finde reſt *o*. Meditate hereof continually *p*, and when thou haſt fulfilled all thou ſhalt vnderſtand.

m Rom.6. 12.13.14.
n Luk.9.23.
o Mat.16. 27.28.29.
p Mat.8.34.
q Mat.10.38.

SERV. O my Lord, this

not bee done in a day, neither is it a play for children; but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things *p*, and at the least in desire sigh after them.

p Phi. 3. 13. 14. 15.

O that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobey me *q*: then would I like thee wel, then shouldest thou lead thy life in joy and quietnesse *r*.

q Rom. 12. 1, 2.

r Leu. 26. 3. 4, &c. Deut. 28. 1, 2, &c.

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeeld vp to mee, looke not to attaine the end of thy desire.

I counsell thee to buy of mee gold tried by the fire *s*, that thou maiest be made rich, I meane celestiall wisedome, which treadeth all abiect and vile things vnder feet.

s Reu. 3. 18.

Cast away the wisedome of this world *t*, that is, cease to please, and flatter thy selfe after the fashion of the world *u*.

t 1 Co. 1. 20.

u 1 Ioh. 2. 15. 16.

I tell you, the most vile things must bee bought with precious things *x*, and such as are of greatest account

x Mat. 13. 44. 45. 46.

among men. For the true wisedome of God, which doth not arrogate much to it selfe *y*, nor desireth to bee greatly accounted of in this world *z*, which many commend in words *a*, but dissent there-from in deeds *b*, seemeth but a vile *c*, and base thing, and therefore is not thought vpon weigh: and yet for all that it is the pretious treasure *d*, and the pearle hidden from many.

y 1 Cor. 13. 14.
z Mat. 12. 29.
a Mat. 7. 22, 23.
b Mat. 23. 3.
c 1 Cor. 1. 20, 21.
d Mat. 13. 44, 45, 46.

CHAP. XXXIX.

The mutability of mans heart, and of thinking vpon God, in and afore all things.

LORD.

MY Sonne, beleeue not the affection, which mooueth thee at this time, for speedily it will change. For so long as thou liuest, thou shalt bee subiect to mutability, euen perforce: and be now merry, now sad, now quiet, now troubled, now zealous, now cold; now earnest, now wretchlesse, now graue, and by and by light of behauiour.

Notwithstanding, the wise man rightly

rightly instructed in the spirit, standing fast vpon these mutable things, not regarding what hee feeleth in himselfe, or on what side the winde of instability doth blowe, but how hee may bring his purpose to a right and blessed end *b*.

b Psa.16.8.

For so it falleth out, that one and the same man may abide vnmooued, among so manifold euents, if the single eye of his minde bee directed continually vpon me.

c Psa.112. 6,7,8.

And the more pure the eye of his minde is *d*, the more constantly doth he abide in the midst of stormes *e*. But many haue this sight of theirs troubled, so that easily they looke vpon euery pleasure obiected: and hardly can one be found without all blemish of selfe-loue *f*.

d Mat.6. 22,23.
e Act.5.41.
f 1 Cor.13. 4.& 2 Cor. 12.14.15.

So came the Iewes vnto Martha and Marie, being at Bythania, not for Iesus sake onely, but that they might see Lazarus *g*.

g Ioh.11.9.

Therefore the eye of the mind must bee purged *b*, that it may bee simple, and right, and cast vpon mee, altogether, notwithstanding the manifold diuersitie of things which come betweene.

b Mat.6. 12,22.

CHAP. XL.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all things.

SERVANT.

a 1 Co.15.28. BEhold, my God and all things *a*. What will I more? what more happie thing can I wish for? O sauorie and sweet world! but to him which loueth the world, not the
b Io.2.15.16. 17. world, nor the things in the world *b*.

My God, and all things. To him that vnderstandeth, I haue sayd sufficient: and to repeat the same often-times, is a delight vnto him that loueth
c Rom.8.31. 32.&c. *c*.

d Psa.104.29. 30. For if thou be present *d*, all things bring ioy: if thou be absent, what can make merrie?

e Psa.16 89. Thou makest the minde quiet, and thou bringest much peace, and the ioy of heart *e*.

f Rom.8.35. 36,&c. Phi.4.11.&c. g Phi.2.13. h Eph.5.20. Through thee wee thinke well of all things *f*, and through thee *g* in all things *h* we praise thee. Without thee nothing can like vs long; and

that euery thing may be gratefull and good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauoury to him, to whom thou art sauoury e? Againe, what can please him, to whom thou art not pleasant?

But the wise of this world *k*, and such as sauour of the flesh *l*, lack thine heauenly wisedome: for in the flesh is death *m*, and much vanity in the world *n*.

But they are wise indeed, who follow thee in contemning the world, & in mortifying the flesh; because they are translated from vanity vnto verity & from the flesh to the spirit *o*. These relish God: and these refer all things created, vnto the laude and praise of the Creator *p*.

But ods there is, and great ods too betweene the sauour of the Creator *q*, and of the creature *r*, of eternity, and of time, of light vncreate, and of light inlightened.

O light euerlasting *s*, which passeth all lights that are made, shine thou vpon mee, and pierce, purge, comfort, and lighten with thy brightnesse euen all the inward parts of my

e Psa.34.8.
k Ro.1.22. 1 Cor.1.19, 20, &c.
l Rom.8.5.
m Ro.8.6.
n 1 Cor.1.20.
o Rom.8.5.
p Ps.69.34. and 149.1. 2, &c.
q Ro.8.5.6
r 1 Ioh.2. 15,16,17.
s Ioh.1.4,5.

soule: reuiue my spirit with all th
powers thereof, that I may cleaue vn
to thee with a song of exceeding do

Oh, when will that blessed houre
come, alwayes to be wished, wherein
thou wilt so fill me with thy presence,
that thou wilt be all in all to me *t*, w
till when my ioy doubtlesse will n
be perfect *u*.

t 1 Cor. 15. 28.
u Ioh. 16. 22.
x Phi. 1. 23.
y Ga. 6. 14.
z Col. 3. 6.
a Gal. 5. 17.
b Iam. 4. 1.

As yet the old man *x*, to my gre
griefe *y*, not yet wholly crucified
nor yet dead *z*, is within me. As
the flesh lusteth against the spirit
fighteth within mee *a*, and disqui
the kingdome of the soule.

But thou who rulest the raging
the sea *b*, and stillest the waues the
of when they doe arise, scatter th
people that delight in warre *c*, brin
them downe by thy mighty power.
Extend thy mightinesse, and make
thy right hand to be knowne.

d Psa. 82. 9. Mar. 8. 26. Luk. 8. 24.
e Ps. 68. 30.

For in thee, O Lord, is mine whole
trust *f*, mine only refuge is in thee *g*.

f Psa. 31. 1.
g Ps. 56. 12.

CHAP.

CHAP. XLI.

That this life is neuer free from tentation.

LORD.

Ooke not in this world to be without trouble, my Sonne *a*, but while thou liueſt, thou ſhalt ſtand need of ſpirituall armour *b*. Thou dweſt among enemies on the right hand and on the left, thou art aſſaulted. And therefore vnleſſe thou take the ſhield of faith *c*, and the ſword of the Spirit, which is the Word of God, thou muſt not long bee without ſome pernicious wound.

Furthermore, vnleſſe thou faſten thy mind vpon mee with a pure affection, to ſuffer al things for my ſake *f*, thou canſt neither ſuſtaine the heat of perſecution, nor obtain the crowne of eternall life *g*. Wherefore thou muſt ouerpaſſe all things like a man *h*, and bow a courage, howſoeuer things fall out. For to him which ouercommeth, Manna giuen *i*: but for him who weepeth, is miſerie prepared *k*. Now if thou ſeeke reſt in this life *l*,

a Iob.7.2.
b 2 Co.10.4.5. Eph.6.10.11. &c.
c 2 Cor.6.7. Mat.10.16.
d Eph.6.16.
e Eph.6.17.
f 2 Cor.6.4. &c. Eph.6.10. Iam.1.2.3.
g 2 Tim.3.12. Reu.7.3.14. 15.&c.
h Pſa.31.24. 1 Co.16.13.
i Reu.3.17.
k Mat.25.10. 11.12.13.
l Iob.16.53.

how wilt thou enter into eternall rest *m*.

m He.4.11.

Then prepare thy self, not to peace, but vnto patience *n*, and seeke for quiernesse, not on earth, but in heuen, not amōg men, nor in the world, but in God alone *p*.

n Heb 10.39. *o* Ioh.14.27. & 16.33.

p 1 Th 5.25. 2 Th.3.16. Phil.4.7.

Thou oughtest to endure all things for Gods sake *q*, euen labours, griefes, tentations, afflictions, troubles, necessitie, sicknes, iniuries, euil reports, reprehensions, oppressions, infamie, correction, contempt *r*.

q Rom.8.35, 36, &c. *r* 2 Co.13.7. *s* 1 Co.6.4.5. &c. Phil.4.12. &c.

For these things iuuite as it were to vertue; these trie the yong soldiers of Iesus Christ *s*; these bring to the crowne of blisse *t*; to such a man I will giue for his small paines an eternall reward, and for temporall shame, glorie without end *u*.

t 2 Ti 2.3.5. *u* 2 Ti. 4.7.8. *x* Pet.5.4. *y* Ma.5.10.11

Thinkest thou alwayes to haue prosperitie at thine owne desire? Looke not for it. Mine old saints & seruants could neuer haue it, but they were faine to suffer much trouble *x*, manifold tentations *y*, miserable ends *z*, which they endured patiently *a*, trusting rather vpon God, than vpon man *b*, and counting the afflictions of this present time, not worthie that glorie which was to come *c*.

x Acts 5.41. Heb.11.8.17. *y* 1 Cor.6.4. He.11.33.35. &c. *z* Ma.14.10. Heb.11.37. *a* Reu.7.13. *b* Psa.56.11. *c* Ro.8.18.

Now

Now wouldst thou haue that out of hand, which so many with teares, and long troubles could hardly attaine? Hope therefore in the Lord *d*, bee strong, and giue not ouer disloyally, but valiantly imploy both the body, and life for the glory of God *e*. I will in the end most bountifully reward thee *f*, and in thy trouble assist thee *g*.

d Psa. 27. 14. and 31. 24.
1 Co. 13. 16.
e Ro. 8. 35. 36. &c.
f Re. 2. 7. Mat. 5. 12.
g Ps. 91. 15.

CHAP. XLII.
Against the vaine iudgement of men.

LORD.

CAst thy burthen constantly vpon the Lord *a* my Sonne, and feare not the iudgement of man *b*, so long as thy conscience doth not condemne thee *c*.

a Ps. 55. 22.
b 1 Cor. 4. 3. 4. 5.
c 2 Co. 1. 12.

It is expedient, and a blessed thing to suffer on such wise *d*: neither is it hard for an humble minde *e*, and man that trusteth in the Lord, so to doe *f*.

d Mat. 5. 10.
e Mat. 11. 29. 30.
f 2 Cor. 6. 4. 5. &c. Phil. 2. 13.

Many men say many things, and therefore little regard should bee giuen to them: and to please all it is impossible *g*.

g Mat 6. 24.

And although Paul endeauoured

to please all men *b*, and make himselfe all things to all men *i*, yet passed hee little to be iudged of man *k*.

Hee did as much as lay in him to profite and saue others *l*, but for all tha, the could not stay the slanderous tongues of the wicked *m*; and therefore committed hee his whole cause vnto the Lord *n*, who knew all, and against the slanderous & backbiting speeches of the vngodly he defended himselfe with patience and long suffering *o*.

Notwithstanding sometime he answered againe *p*, least the weaklings through his silence should bee offended.

Why then fearest thou the sentence of a mortall man, who being aliue to day, may be dead to morrow *q*?

Feare God, and thou wilt not feare man *r*.

What hurt do any mans words and iniuries to thee? Nay, himselfe hee hurteth rather, and shall not escape the iudgement of God, whosoeuer he be *s*.

Haue thou God alwayes before thine eyes, & contend not with quarrelling words. And though now thou bee without cause defamed *t*, take it

b 1 Cor. 4. 12, 13, &c.
i 1 Cor. 9. 22.
k 1 Cor. 4. 3.
l 1 Co. 9. 22.
m 1 Cor. 3. 12, 13.
n 1 Cor. 4. 5.
o Col. 1. 24. 1 Cor. 4. 12. 1 Pet. 2. 20. 21. &c.
p Act. 15. 3. 14. and 26. 2. 3. 4. &c. 2 Cor 9. 13. Phil. 1, 12. 1 3. 14.
q Si. 10, 11.
r Psa. 27. 1. and 56. 4.
s Ro. 14. 10. 2 Cor. 5. 10.
t 1 Pet. 2. 20.

grieuously, neither by impatiency
minish thy reward *u*, but rather
ft the eyes of thy minde vpon me in
uen, who both can deliuer thee
m all infamy, and iniury of men *x*,
d will reward euery one according
his workes *y*.

u Mat. 5. 12.
x Psa. 50. 15.
y Rom. 2. 6. Rc. 22. 12.

CHAP. XLIII.

That wee must wholly resigne ouer our selues vnto God, if wee minde to attaine vnto the freedome of minde.

LORD.

MY Son, if thou forsake thy selfe
a, thou shalt finde me.
See thou challenge nothing to
y selfe, nor haue nothing proper, &
lwaies thou wilt gaine *b*. For as soon
thou yeeldest vp thy selfe wholly
ithout reuocation, thou shalt be en-
ed with most excellent rewards *c*.

a Lu. 9. 23.
b Mat. 18. 29.
c Luk. 29. 19. 20. Mat. 10. 28. 29. 30.

SERV. Lord, how oft shall I
eld vp, and wherein shall I forsake
y selfe?

LORD. Alwaies, & euery houre;
oth in small and great matters, I ex-

cept

cept nothing: my desire is to haue thee renounce all things *d*. For how canst thou be mine, & I thine, vnles both inwardly and outwardly thou haue left, and lost thine owne will *e*.

d Mat. 23. 44, 45, 46.

e Mat. 26. 39. 42. Luk. 22. 42. Ioh. 4. 34. Mat. 9 10.

And the sooner thou doest the better thou shalt speed: and the more throughly and sincerely, the more thou shalt please me, and profit thy selfe *f*.

f Mat. 24. 45. 46. 47. and 25. 11. 12. &c.

Some there bee, which giue ouer themselues, but it is with some exception *g*. They doe not fully depend on God, & therefore they studie how to prouide for themselues.

g Luk. 9. 59. 60. 61.

Others at the first renounce themselues wholly: but afterward when tribulation or persecution commeth *h*, they fall away, and so doe no good at all.

h Mat. 23. 20, 21.

These men shall neuer aspire either vnto the true libertie of the minde, or to the most comfortable benefite of my familiarity *i*, vnlesse they wholly renounce *k*, and daily sacrifice themselues *l*, without which none either can, or shall enioy the fauour of God.

i 1 Co. 13. 13
k Lu. 9. 23.
l Ro 12. 1.

I haue said oftentimes, and now I say againe: Forsake, yeeld vp thy selfe *m*, and thou shalt enioy the sound quietnesse of minde *n*. Giue

m Mat. 16. 24, &c. Mar. 8. 34. Luk 9. 23.
n Mat. 1. 29. & 16. 24. &c.

the whole for the whole, call back nothing, keepe backe nothing o. Abide vnfainedly and faithfully in me p, and thou shalt haue me, the freedome of mind, and deliuerance from darknes p.

Wherefore let this be thy studie, let this be thy prayer, wish continually, that thou mayst euen nakedly follow naked Iesus q, and die to thy self r, to liue eternally with me s. Then shal vaine imaginations t, and vile affections u, and superfluous cogitations x, depart away: then both immoderate feare shall vade y, and intemperate loue consume away z.

o Luk.18.22. 23. &c.
p Mat.25.35. &c.
q Lu.9.23.
r Rom.6.6.
s 2 Ti.2.11.
t Phil.1.1.
u Ma.6.22.23.
x 1 Co.7.31. 32.
y 1 Co.4.18.
z 1 Io.2.17.

CHAP. XLIII.

Of the right vse of outward things, and that we should flie vnto God when we are afflicted.

LORD.

MY Sonne, thou must haue a spe iall care, that thy minde be single and pure a, in euerie place, in euery action, in all thy businesse: also, that all things serue thee, and not thou them b; also that thou be not a slaue, and bondman to thine owne actions c; but a master, a ruler, a free-man, an Hebrew, transla-

a Ma.6.22.23.
b Mat.6.24.
c Gal.5.1.

ted

ted into the lot & libertie of the sonnes of God *d*, whose eyes are turned from worldly *e*, and cast vpon heauenly things *f*, who looke vpon temporall things with the left, but with the right eye vpon eternall, who will not be brought vnder the power of any thing *g*, but make all things to serue to good purpose, according to the order of almightie God the Creatour *h*, who hath done nothing of all that he did, in vaine *i*.

d Gal.4.3.7.9
e Gal.5.13.
f Col.3.1.2.
g 1 Co.6.12.
h Ioh.2.15.
1 Co.10.31.
h Ps.8.6.7.8.
i Gen.1.31.

Furthermore, if in thy trouble thou wilt not sticke vnto outward things, nor with a carnall eye behold the things that are seene and heard: but with Moses in all thy affaires enter by and by into the Tabernacle of the Lord *k*, doubtlesse thou shalt receiue answer sometime, and returne instructed in things both present and to come.

k Exo.33.9. Num.7.89.

For it was Moses woont, in matter of controuersie and difficult things, to goe into the Tabernacle, and to be rid from the wickednesse of men, hee vsed prayer *l*, and the calling for Gods assistance. So oughtest thou to enter into the priuat closet of thine heart *m*, and there most earnestly to call vpon GOD.

l Ex.33.13.
m Mat.6.6.

For

of the Imitation of Christ.

For we u read that Ioshua, and the of the Israelites were therefore eluid of the Gibeonites, because y counselled not with the mouth the Lord, but gaue light credit to h faire tale.

u Ios 9.13.

CHAP. XLV.

at man should not be too importunate in his matters.

LORD.

Onne, cast thy burden vpon mee a, and in due time I will grant thy request.

a Psa. 55.22.

Look vpon my cōmandements, and ou shalt find great profit thereby b.

b Deu.6.3. 4,&c. and 12.21. Psa.85.8.

SERVANT. O my Lord, I willingly referre my whole cause to thee for I finde that all my cares doe ought preuaile.

c Mat.25. 26,&c. 1 Pet.5.7.

Oh that I were not so carefull of orldly things, but could euen out hand vnfainedly obey thee d.

d Luk.5. 11.28.

LORD. My sonne, many times man desires a thing, which afterard hee misslikes when hee hath it ee: Because the desires of one ing doe not long endure, but force

you

you to couet after ſundry and vn-
uerſe.

Wherefore it is no ſmall thing, for a man in ſmalleſt things to forſake himſelfe, and he that wil goe forward indeed, muſt vtterly deny himſelfe: for he who ſo doth, is moſt at liberty and ſafe.

e Lu. 9.23. & 14.26. 33.

But the old ſerpent *f*, an vtter enemy to good men *g*, ceaſeth at no time from tempting *h*, but night and day layeth ſnares to entrap, & ouerthrow the ſimple.

f Reu. 12.9. 10.&c.
g Mat. 13. 24.25.&c.

Wherefore watch and pray *i*, that yee enter not into tentation.

h 1 Tim. 6. 9.10. 1 Pe. 5.8.9.
i Mat. 26.41.

CHAP. XLVI.

That man hath nothing which good of himſelfe, neither that he ſhould glory of any thing.

SERVANT.

LOrd, what is man, that thou art mind full of him *a*? and the ſon of man, that thou viſiteſt him? What hath he deſerued *b*, that thou ſhould regard him *c*?

a Pſa. 8.4.
b Ro 11.6.11 Ephe. 2.8.
c Pſ. 144. 3.

O Lord, I may not complaine, if thou doe reiect me *d*: neither reaſon with thee, if thou deny my requeſt

d Ro. 9.20.

of the Imitation of Christ.

ut thus may I truly both thinke h my selfe, and say: Lord, I am no-ng; I haue no goodnes of my selfe, naked came I out of my mothers mbe *f*, and naked shall I returne ther.

If thou assist me not, and inwardly struct me, I faint vtterly, and become solute *g*.

But thou, Lord, alwayes art one, d abidest the same for euermore *h*, u art alwayes good *i*, righteous *k*, d holie *l*: for thou doost all things ll, righteously, purely, and with sedome *m*.

But I, alas, am more prone to come ther backward than forward: I con-nue not euermore at one stay *n*, be-ause I am subiect to alteration like he time.

Notwithstanding, if thou reach orrh thy helping hand, I shall speedi-y be comforted *o*, for thou without ans aid canst assist, and so strengthen e, that my countenance no more al alter and change diuersly, and my inde shall be fixed and wait vpon hee alone.

Therefore did I know, while ei-her I couet the zeale of the Spirit, or m driuen by some occasion to seeke thee

e 2 Cor. 3.5. 1 Cor. 4.7.
f Iob. 1.21. Eccl 5.14. 1 Tim. 6.7.
g Psal. 51.10. 11, &c.
h Ps. 102.12. Esa. 44.6.
i Ps. 5.4.
k De. 32.4.
l 1 Pet. 1.15.
m Psa. 134.1. 2, &c.
n Iob. 14.1.2
o Psa. 16.8.
p Psa. 104.2.

The third booke

thee (for there is none that can com-
fort mee) how to contemne the com-
fort of this world *q*, doubtles I shoul
both hope well of thy fauour, & look
with ioyfulness sometime for the gi
of thy consolation *r*. Finally, if it
out well with me, at any time, it is o
thy goodnesse *s*. I am but vanity i
thy sight *t*, of none account *u*, mo
tall *x*, and fraile *y*.

Whereof then do I boast? Or wh
couet I to be had in admiration? I
uen of nothing *z*, but that is vanit
Doubtlesse, a most pestilent and va
thing ambition is, it both drawet
man away from the true glorie, an
spoiles him vtterly of Gods eterna
fauour *a*.

For while man pleaseth himself
he displeaseth thee *b*: while he seeket
the praise of men *c*, he leeseth the tru
vertues of the minde.

But the true glory & true reioycin
is, for a man to glory not of himself
but of thee *d*: and to reioyce of th
name, not of his vertue, or any thin
besides, but onely for thy sake.

Wherefore praised bee thy Nam
not mine, extolled be thy workes, no
mine: let thy holy name bee magni-
fied *e*, let me haue no praise at all.

q 1 Ioh. 2. 15. 16.
r Ioh. 1 6. 22.
s Iam. 1. 17.
t Psa. 39. 11.
u Psa. 144. 3. 14.
x Ps. 89. 8. and 49. 10. 11. 12.
y Io. 14. 22.
z Ier. 9. 23. Iam. 2. 11.
a Iam 4 6. Ec. 10. 7.
b Luk. 18. 6. 14.
c Ioh. 5. 54. and 12. 43.
d Ier. 9. 23. 28. 2 Cor. 2. 17. 18.
e Psa. 96. 1. 2. 3, &c.

of the Imitation of Christ.

I will euermore glory in thy praise
of my selfe I will not, except it be of
ne infirmities *g*.
Let the Iewes receiue honour one
another *h*, I will seeke that which
meth of God alone.
All the glory, the credit, the esti-
tion of this world, if it be compa-
with that euerlasting glory of
ne *i*, what is it but meere vanitie,
foolishnesse *k*?
Wherefore, O my truth *l*, my mer-
my God, O blessed Trinitie, to
be praise *m*, and honour, and glo-
and power for euermore, Amen.

f Ps. 106.47.
g 2 Co. 11.3.
2 Cor. 12.5.
h Ioh. 5.44.
i Reu. 21.
23, 24, 25, 26.
k Ec. 10.7.
9.12, &c.
l Psa. 25.2.
m Re. 5.13.
and 7.12.
1 Ti. 1.17.
2 Ti. 4.18.

CHAP. XLVII.

That the praise of this world is to be contemned.

LORD.

E not thou troubled, my Sonne,
though thou see others extolled,
and esteemed, and thy selfe despi-
, and contemned *a*.
ast the eyes of thy mind vpon me,
I warrant thee, thou wilt brooke
contempt well enough.
ERV. O Lord wee are blinde
and

a Iam. 1.3.
b Mar. 9.24.

and alas, easily seduced with vanity
If I looke well into my selfe, I am
hurt of any thing, so that I haue
cause to complain of thee at all
for that I haue both many times
grieuously offended thee, all thy
tures doe rightly arme themselues
gainst me *e*.

Therefore praise and honour,
glory belongeth to thee, but to
shame and contempt *f*.

And except I frame my selfe
ently to beare the contempt and
spight of all men *g*, I shal neuer
either a quiet mind *h*, the light of
Spirit, or thine euerlasting society

a Gen. 6.5.
d Dan. 9.14.
e Gen. 3. 17.18.
f Da. 9.7.8.
g Psa. 123.2. 1 Pet. 2. 21. *h* Mat. 11.29. *i* 2 Tim. 3. 11,12.

CHAP. XLVIII.

That we must not rest or depend vpon man.

LORD.

MY Sonne, if thou for amity
friendship sake, repose any
fidence in man, neuer look
quiet and at rest *a*. But if thou
thy selfe vnto the immortal and
lasting truth *b*, at the departure
friend, thine hart wil not be

a Iob 14.21. Ioh. 16.33. *b* Psa. 118.8.9. *c* Psa. 146.3.4. *d* Psa. 147.2.

On mee should thy loue be grounded, and for my sake ought euery good man to be loued *c*, & the more surely. Without me friendship cannot last, neither is it true and pure loue, which couple not together.

c 1 Pet. 3. 8. 9. 1 Pet. 4. 8. 1 Thes. 3. 12. 1 Ioh. 2. 17. 18.

So mortified shouldest thou bee from these affections, that as touching thy selfe, thou shouldest seeme to be without all comfort *d*.

d Mat. 10. 35. 1 Cor. 7. 31.

So much the nigher is man to God, hee is farther from the comfort of this world: and so much the more highly doth he ascend vp to God, as he more deeply hee descendeth into, and despiseth himselfe *e*.

e Phil. 3. 8. 9. 4. 11. &c.

But hee who arrogates any good thing to himselfe, letteth the fauor of God from dwelling within him.

For the holy Spirit doth alwayes take a meeke and humble minde *f*. Couldest thou once bring thy selfe to nothing, and renounce the loue of this worldg, surely I would come, and poure vpon thee most singular benefits. But while thou lookest vpon creatures, thou loosest the sight of the Creator *h*.

f 1 Pet. 5. 6. Esa. 66. 2.

g 1 Ioh. 2. 15. Ioh. 12. 15.

h Iam. 4. 4.

Learne in all things to master thy selfe for thy Makers sake, so shalt thou

thou attaine vnto the knowledge of God.

i Mat. 10. 37. and. 21. 1, 2, &c.

Euen the vilest thing loued *i*, and looked vpon vndiscreetly, doth defile a man, and hinder him from happinesse.

CHAP. XLIX.

Against vaine and worldly knowledge.

LORD.

MY Son, be not thou carried away with the faire and subtile speech of man. For the kingdome of God is not in word, but in power.

h 1 Cor. 4. 10. i Ps. 119. 37. k Ps. 19. 130. 105. Ps. 19. 7, 8. l Is. 13. 29. m Ps. 19. 8. and 119. 50. 111.

Listen to my words, for they inflame the minde *b*, lighten the vnderstanding *c*, set men on fire *d*, & bring the true comfort *e*.

Reade nothing with a minde to seeme the more learned onely, or wise: but to mortifie thy sinnes. For this will more profite thee, than the knowledge of many obscure and hard questions *f*.

f 1 Cor. 3. 3.

Though thou haue read much, yet at the last thou must be faine to cast to on principle *g*.

g Lu. 10. 42.

I onely teach men wisedome, and

(not men) giue vnderstanding to the simple, *b*; so that they, whom I speak vnto, doe easily prooue wise, and profit much in the spirit.

b Pro. 1. 4. and 8. 5. Mat. 11. 26.

Woe to them who seeke many things of man, and neglect the way to serue me *i*.

i Mat. 23. 23. 24, &c.

The time will come, when the Master of masters, the Lord of Angels, euen I shall appeare, to take an account of all men, and examine the conscience of euery one *k*: then will I search Ierusalem with lights *l*, and discouer those things which lay hid in darknesse *m*, at what time tongues shall cease, and knowledge doe no good *n*.

k Mat. 25. 19. 20. &c. 31. 32. &c.
l Zep. 1. 12.
m 1 Co. 4. 5.
n 1 Cor. 13. 8.

I euen I doe so lift vp the humbled minde, that in a moment it shall conceiue more knowledge of the eternall truth *o*, than any man by tenne yeares studie can attaine vnto.

o Mat. 19. 19. 20.

I teach neither ianglingly to dispute, not diuersitie of opinions to distract, nor ambitiously to get fame, nor contentiously to obtaine victorie, by force of argument.

p Mat. 23. 10. Luke 22. 14, 15. Mat. 5. 3, 4, &c.

I teach how to despise the world *p*, loathe the things present *q*; to seeke & desire eternall *r*, to flie vaine glory *s*, suffer iniuries *t*; to trust in mee *u*;

q Lu. 9. 23.
r Mat. 6. 33.
s Ioh. 5. 50. 54.
t Mat. 5. 44. 45.
u Io. 14. 12.

w Ioh. 14.14. without mee to couet nothing *u*, and
y Mat.10.37. to loue mee highly and zealously a-
boue all *y*.

For by louing mee, some haue so
profited in heauenly things, that to
the admiration of men they haue spo-
z Mat.23.11. ken *z*, and haue gotten more by for-
a Mat.19.27. saking all *a*, than by any study.

But to some I speake common, to
other speciall things, to some I com-
fortably appeare in outward signes
and figures, to others my secrets ap-
b Mat.13. peare as clearely as the light *b*.
10.11.
Mar.4.11.
c Ioh.5.36.
d 2 Cor.3.
14.15.
e Ioh.8.6.
7.8.
f Rev.2.23.
g Mat.26.
24.25.
h Phi.2.13.
i 2 Cor.12.
4,5,&c.

The Scriptures indeed speake one
and the same thing *c*, yet teach they
not all men alike *d*: but I teach truth
in the inward parts *e*. I search the
heart *f*, and I know the thoughts that
pricke forward to well-doing *h*, and
giue to euery man that which is need-
full *i*.

CHAP. L.

That wee should not couet after earthly and outward things.

LORD.

MY Son, remember that thou be-
k 1 Co.2. ignorant of many things *k*, and
2.4. that thou esteeme thy selfe but
for a dead man in this world, euen so

him to whom the whole world is crucified *b*. Thou must ouerpasse much as though thou heardest not; and think alwayes on that which belongs to thy peace *c*.

b Gal. 6. 14.

c Luk. 3. 9. 4

Better it is to turne from those things which mislike thee, and to let euery man haue his own saying, than to contend with brawling words *d*.

d Rom. 13. 1

If thou be at a good point with God, and haue his iudgement alwayes in thy minde *e*, thou shalt the more eatily beare, if thou bee ouercome.

e Ea. 18. 23.

SERV. O Lord, to what passe are wee come? Behold, if we lose a temporall thing, we lament, for little profit we run & labor, yea though it be all the night long, but the losse of our soules we vtterly forget *f*. That which little, if any thing at all, profits, wee seeke after, but that which is most necessarie *g*, we vtterly neglect, so gladly doth man addict him wholie vnto outward things, and without speedy repentance welter in the same *b*.

f Mat. 26. 2 Luk. 9. 25.

g Luk. 10. 41. 42.

b 1 Ioh. 2. 15.

CHAP. LI.

That euery man is not to be credited, and that by words wee easily offend.

SERVANT.

Psa. 60.11. O Lord helpe me now in this trouble, for vaine is the help of man *a*.

How often haue I beene deceiued where I lookt for faith? Againe there I haue found it, where I lookt for none. So vaine is the trust in men *b*: but in thee, O God, alone the saluation of the righteous doth consist *c*.

Psa. 108.12. Ps. 37.39. 1 Thes. 13.2 The. 5.13.

Wee thanke thee *d*, O Lord, our God, for all whatsoeuer betideth vs miserable and weake ones, which are easily deceiued and changed with a little.

What man is he that so wisely and circumspectly behaues himselfe in all things, that hee is neuer deceiued, nor commeth into danger *e*?

Iam. 3.2. Ps. 125.1.

Yea, he who trusteth in the Lord *f*, and serueth him with a simple minde, doth not so easily and soone offend: & though he fall sometime into troubles, and perills, yet either speedily he

he escapeth or is strengthened, so that hee can endure them. For thou Lord continuest with them vnto the end who put their trust in thee *g*.

Hard it is, yea doubtlesse it is very hard to finde such faithfull friends as will stick by vs in all extremities: but thou Lord, thou onely art faithfull *h* in all things, neither is any like vnto thee *i*.

Oh how wise was that good soule, that said, My minde is rooted, and built in Christ *k*! were I at that stay, my mind so easily would not be troubled with worldly feare *l*, neither should the darts of bitter words *m* disquiet me.

But who can foresee all things? Who can auoide miseries to come? Now, if things though foreseene, hurt many times, how much more grieuously will things nothing foreseene, annoy?

But alas, wretch that I am, why haue I not better looked to my selfe? Either, why so lightly haue I put confidence in others? Hereby we declare our selues to bee men, and that fraile men too *n*, albeit many vnrightly account, and flatteringly doe call vs Angels.

g Psa. 32. 1. 24.

Psa. 94. 14. and v. 22.

h De. 22. 4.

i Den. 32. 39.

k Col. 2. 6.

l Psa. 56. 4. 12.

m Psa. 6. 4.

n Lam. 5. 2.

whom shall I credit, Lord, whom? but only thee, who art the very truth, and canst neither deceiue, nor bee deceiued *o*.

Iob 14.9. Rom 3.4. Psal. 119.11. Rom. 3.4. Iam. 3.2. Eccl. 14.1. and 25.8.

For all men doubtlesse be lyers *p*, and weak, and vnconstant, and fraile, especially in words *q*, that rashly hand ouer head, euery thing may not bee credited, whatsoeuer colour of truth it beare.

Therefore not without great cause and wisedome thou diddest forewarn to beware of men *r*, and foretell, that a mans enemies should bee those of his houshold *s*, and say that such are not to be beleeued, who say *t*, Lo here he is, or there he is.

Mat. 10.17.

Mica. 7.6. Mat. 10.36. Mat. 26.34. Mar. 13.21.

This haue I learned to my losse, God grant I may proone the more wise, not foolish thereby.

Play the wise man, said one, play the wise man, and that I tell you, keep, to your selfe. Which thing I did, thinking none should haue vnderstood the same: but afterward he that willed mee to be silent, could not keepe it secret himselfe, but foorthwith bewrayed himselfe, and betrayed me.

From such tattlers, and vndiscreet men, O Lord, deliuer mee *u*, that I may neither fall into their hands,

Psal. 120. 3.

nor follow their kind of dealing. Let my mouth vtter continually the truth *x*, and remoeue away far from me a dissembling tongue *y*. For my part is not, to doe that to another, which I would not haue done to my selfe *z*.

x Pro. 8. 7.
y Psal. 34. 13
z Mat. 7. 12. Luk. 6. 31. Tob. 4. 15.

O, how good is it, and what quietnes doth it bring, to say nothing of others, nor to beleeue euery thing, to speake little, to open our selues but to few, to seeke after thee, which knowest our minds *a*: not to be carried about with euery blast of words; but to couet, that all, both inward & outward things may be finished and brought about according to thy will and commandment *b*.

a Ro. 8. 27. Ioh. 2. 24.
b Ia. 1. 19, 15. &c.

O, how necessarie to the keeping still of Gods fauour is it, to shun the pompe of this world, not to couet those things which are wonderfull in sight *c*, but to follow, and with all diligence to pursue that which may bring vs both to amendment of life, and to zeale of godlinesse *d*.

c Lu. 16. 25.
d Tit. 2. 11. 2 Ti. 2. 22. Tit. 2. 12.

How many hath vertue knowne, and ouer hastily commended, endamaged? Againe, to how many hath the same done good, being vsed in silence *e*, in this miserable life,

e Esa. 30. 15.

which is altogether counted a tentation and misery *f*.

f Iob 7.1, &c.

CHAP. LII.

That wee ought to repose our confidence in the Lord, when we are pierced with the darts of slandering tongues.

LORD.

MY Sonne, shew thy selfe constant, and trust in mee. For what bee words *a*, but words? which flie about the ayre, yet hurt not so much as a stone?

a P.112.78.

If thou art faulty, amend thy selfe, if not guilty of any crime, studie to suffer the slander patiently for Gods sake *b*. At the least bear with ill words sometime, though as yet thou canst beare no great blowes.

b Mat.5.11.

Why doe such trifling things disquiet thee, but onely because thou art carnall as yet, and hast more regard of men *c*, than is meet?

c Mat.16.26. Rom.12.3.

For because thou feareſt to be contemned, thou wilt not bee reprehended for thy faults; but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and thou

thou shalt see that both the world, & a vaine care to please men *d*, doth liue within thee.

For by shunning to be corrected and blamed for thine offences, thou giuest most euident arguments, that thou art not truly modest, & that neither thou art rightly dead to the world, nor the world to thee *e*.

But listen thou vnto my words, and thou wilt not passe vpon the words, yea of ten thousand men *f*.

What if all the worst wordes that may be inuented, were spoken against thee? they could not hurt thee one iot, if thou wouldst beare *g*, and esteem them but as motes: for they cannot plucke so much as one haire from thine head *b*.

But he who is either weake of courage, or wicked of conuersation, is easily mooued with euill words. But he that trusteth in me, and dependeth not vpon his owne iudgement, is voyd of this worldly and fleshly feare *i*.

But I both iudge and know all secrets *k*, I know what, and how euerie thing is done *l*. I know both who offereth, and who suffereth iniurie. This proceedeth from me, & through

d Gal. 1. 10.

e Gal. 6. 14. Rom. 6. 3.

f Psal. 6.

g Mat. 5. 22.

b 2. Sa. 14. 11. Mat. 10. 30. Act. 27. 35.

i Psal. 56. 3. 4.

k 1 Co. 5. 5. Reu. 2. 23.

l He. 4. 12, 13.

my permission *m*, that the thoughts of many hearts may be opened *n*.

I will iudge both the guiltie & the guiltlesse *o*: but first it is my mind to trie them both by a secret iudgement.

The witnes of man deceiueth *p* manie times, but my iudgment is true *q*, and shall neuer be ouerthrowne. But that commonly is hidden, & knowne but of a few *r*: yet for al that, it neuer doth or can erre *s*, albeit in the iudgement of fooles it seeme scarce indifferent.

Therefore it is good to appeale vnto me in euery iudgement, and not to follow priuat affection *t*.

The righteous man is neuer mooued *u* by any crosse that God doth send, neither doth he either greatly weigh slanderous reports, nor vainely reioyce when he is excused by other men. For he considereth, that I am he who search the hearts and the reins *x*, and iudge not according to the outward person or appearance *y*. For that commonly I condemne *z*, which in the iudgement of man is commended.

SERV. O Lord God, who are a righteous Iudge, strong and pat-

m Amos 3.6. Mat. 10.16, 18. &c.
n Lu 2.35.
o 2 Co. 5. 10. Ioh. 5.29.
p Psa. 116.11
q Ro. 2.2. & 3.4.
r Psa. 36.6.
s Psa. 19.9. & 67.40.
t Mat. 7.1.2. Ro. 2.1.2.3. 1 Cor. 4.3.4.
u Psa. 9.1.4.5 &c.
x Psa. 7.9. Reu. 2.23.
y Ro. 2.11. 1 Pet. 1.17.
z Luk. 16.15.

ent, knowing the frailty and wickednes of men, be thou my strength, and confidence *a*: For mine owne conscience will not serue mee *b*: thou knowst that which I know not. Therfore my part was to humble my selfe when I was reprooued, and to take it patiently *c*: which I haue not shown: forgiue me *d*, O Lord of thy mercy, and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercy *e* doth more serue to the attainement of pardon, than the opinion of mine owne righteousnesse to the defence of my secret conscience. And albeit I thinke my selfe cleere from sinne, yet am I not thereby iustified *f*: For without thy mercy no man can be saued *g*.

a Psa. 70. 1. and 16. 2.
b 1 Cor. 4. 3. 4.
c Pro. 13. 16. & 15. 5.
d Mat. 6. 12.
e Rom. 3. 20
f 1 Cor. 4. 4.
g Psa. 143. 2.

CHAP. LIII.

That for the attainement of euerlasting life, all manner of trouble must be endured.

LORD.

MY sonne, let neither trouble breake thee, nor aduersity, sustained for my sake, throw thee downe, but comfort

fort and confirme thy selfe in all extremities with my promise *a*, who am able enough to glue thee most ample and infinite rewards *b*.

Long thou shalt not labour here in this world *c*, neither be afflicted alwayes! Hope a while longer *d*, and thou shalt see a speedy dispatch of all euills, and the time shall shortly come when there shall bee neither troubles nor tumults any more *e*. Little is it and short, whatsoeuer by time commeth to an end.

Wherefore goe to: as thou dost, labour faithfully in my Vineyard, and I will be thy reward *f*.

Write thou, meditate, sing, sigh, keepe silence, pray, suffer aduersitie, with couragious heart: For doubtless euerlasting felicity deserueth all these, yea, and greater conflicts *g*.

One day, God knowes how soone, quietnes will come, & then shal there be neither day, neither night as now there is, but light perpetuall without end, brightnes infinite without comprehension, peace which neuer shall decay, and quietnesse which euermore shall last *h*. Then thou wilt not say: O that I were deliuered from the body of this death *i*; neither cry out on

1 Cor. 10. 13. Iam. 1. 17. Reu. 2. 10. 23. 26. Reu. 3. 5. He. 10. 7. Re. 3. 11. Reu. 6. 7. 17 and 21. 4. Mat. 10. 8. Reu. 12. 12. Ro. 8. 18. Esa. 60. 10, 20. Reu. 21. 23. and 22. 5. 2 Ro. 7. 24.

this

this wise *k*; Woe is me that I dwel so long in this world! For then both death shall be destroyed *l*, and saluation shall appeare which neuer shall haue end *m*, there no anguish *n*, but blessed ioy, and sweet and vertuous company shall be.

k Psa. 120, 5. 6.
l Hos. 13. 14. 1 Co. 15. 54.
m Reu. 20. 6. 14.
n Re. 21. 4.

Oh, diddest thou behold the euerlasting crownes *o*, or the glory wherewith they, who in this world were contemned *p*, and thought not worthy to liue, do triumph withal, doubtlesse thou wouldest forthwith debase thy selfe euen to the ground, and desire rather to bee in subiection to all men, than to rule but one: thou wouldest not couet many merry dayes in this world *q*, but reioyce in suffering troubles for the name of God *r*, and think it great gaine to be contemned among men.

o Iam. 1. 12. Reu. 2. 10.
p 1 Co. 4. 10. Heb. 11. 33. 34. 35.
q Phi. 1. 23.
r Act. 5. 41.

Now, if thou couldest broake these things, and let them sinke into thy minde, thou wouldest not once complaine *s*. For are not ill troubles to be sustained for eternall life sake *t*? or is so small a thing to get or to forgoe the kingdome of heauen *u*?

s Ro. 12. 12. 2 Co. 6. 4. 5. Iam. 1. 2. 3.
t Ro. 8. 18. 35. 36.
u Mat. 6. 20.

Lift vp thine eyes, man, vnto heauen: behold with mee how all my saints who haue past the sharpe conflicts

x Mat. 25. 22. 23. 24. Luk. 16. 25. y Reu. 7. 14. 15. 16. 17. and 21. 4. 23. 24. 25.

fli&ts of the world, reioyce now x, how they now see comfort, how they bee where they would bee, how they rest and shall euer rest with mee in the kingdome of my Father y.

CHAP. LIIII.

Of the happinesse of the life to come, and of the miseries of this present world.

SERVANT.

a Reu. 21. 10. 11. 12. &c

b Esa. 49. & 60. 19. 20. Reu. 7. 15. and 21. 25.

c Psa. 43. 3. Phi. 3. 7. 8.

O Most blessed mansion of the eternall City a, O most bright day of euerlasting nesse, the which is neuer obscured by any night b, but alwayes enlightened with the most glorious truth. A day of continuall ioy, of continuall quietnes, and happy state of perpetuity.

Oh that that day had once appeared c, and that this world had once an end.

d Heb. 12. 13.

e 1 Cor. 13. 12.

f 1 Pe. 2. 11. Heb. 11. 13.

That day doubtlesse shineth to the Saints in perpetuall cleerenesse, but yet a far off d, and as it were darkly e, because they bee Pilgrims in this world f as yet.

The Citizens of heauen they se-

th

the ioyfulneſſe of this day: but the banished children of Eue do ſigh, becauſe the day of this life, both ſhort, and euill *f*, is full of troubles and diſquietneſſe *g*, full of griefe & anguiſh: where man defileth himſelfe with ſo many ſins, intangleth himſelfe with ſo many euils, is troubled with ſo many feares, buſied with ſo many cares, with much curioſity diſtracted, enwrapped with much vanitie, enclоſed about with ſuch errours, conſumed with ſuch labour, oppreſſed with tentations, weakened with pleaſures, and vexed with pouertie *b*.

f Ge. 47.9. Pſa. 39.5.
g Ge. 3.16.17. Eph. 6.11.12. 2 Ti. 3.1.2.3. 4.5.
b 2 Co. 11.23. 24.25. &c.

Oh when ſhal theſe manifold troubles haue an end? When ſhall I be deliuered from this miſerable ſeruitude of ſinne? O Lord, when ſhall I thinke but only vpon thee? whē ſhal I reioyce my ſelf in thee *i*? when ſhal I without all manner let, without all griefe either of minde or bodie *k*, enioy true libertie, and peace on all ſides be found: peace, peace, I meane, conſtant all and truſtie, peace within, and peace without, and peace on all ſides without diſturbance *l*.

i Pſa. 16.11.
k Ro. 7.23.24. Phil. 1.23.
l Ioh. 21. 4. 23.24.25. & 22.3.4.5.

O good Ieſus, when ſhall I behold thee face to face? when ſhall I contemplate the glorie of thy kingdom?

when

m 1 Cor. 15. 28. when wilt thou be all in all *m* to me? or when shall I be with thee in thy kingdome which thou hast prepared for thy Beloued from the foundations of the world *n*?

n Mar. 25. 34. 1 Cor. 2. 9. o Eph. 6. 10. 2 Tim. 2. 12. 1 Pet. 5. 8. 9.

I am left here euen succorlesse, as a banished man in the land of mine Enemies, where continuall warre is *o*, and much miserie *p*. O giue me comfort in my banishment, and ioy in my trouble, in as much as with all the desire of minde I sigh and long for thee *q*: for all the comfort which this world doth minister, is euen burthensome to me *r*.

p Gen. 47. 9.

q Psa. 27. 13. & 42. 1. 2.

r Gal. 6. 14. s Phil. 1. 23.

To enioy thee is all my desire *s*, yet can I not apprehend thee: I wish to abide in heauenly things, yet earthly and vnmortified affections keepe me downe: in minde I would subdue all things, yet against my will I am compelled to serue the flesh *w*. Thus, vnhappy man that I am, I fight with my selfe, and am grieuous to my selfe, whilest my Spirit soareth vpward, and my flesh bendeth downward *x*. Oh, what discomfort feele I inwardly *y*, when meditating of heauenly things, I am assaulted suddenly euen with a swarme of carnall cogitations.

t Wisd. 9. 14. 15.

u Ro. 7. 19. 23.

x Ro. 8. 5. & 7. 23. y Gal. 5. 17.

Wherefore, ô my God, forsake me

not

not, neither cast mee away in thy displeasure ζ. Oh scatter with the brightnesse of thy lightening all the imaginations which the enemie doth cast in, shoot forth thine arrowes and disperse them *a*. Call home my senses into thee; make mee to forget all worldly things, and to throwe away and contemne the cogitations of wickednesse.

ζ Psa. 27. 9.

a Psa. 144. 6.

O succor me, eternall verity *b*, that no worldly vanitie may carry mee away! O come celestiall sweetnes, that all vncleanenesse may auoide at thy comming *c*.

b Psa 43. 3. Ioh. 14. 6.

c Psa. 68. 1. 2.

This also I am to craue at thy hands, that it would please thee mercifully to pardon, and forgiue mee though I haue other things in my minde when I pray, besides thee: For to say the truth, I am wont greatly to be distracted, and many times there am I not, where bodily I sit, or stand, but whither my cogitations cary me. Verily there I am where my cogitation is. Where my thoughts are, commonly, there is that I loue. And that which either I loue naturally, or cunnably doe like, comes easily into my minde.

This made thee, O truth *d*, to say

d Ioh. 14. 6.

Where

Where your treasure is, there will
e Mat.6.21. your hearts be e. If I loue heauen, I
will gladly think on heauenly things;
if the world, in prosperitie I am ioc-
cond, and pensiue in aduersitie; if the
f Ro.8.5. flesh, mine imaginations are fleshly; if
if the Spirit, to thinke on spirituall
things will be my delight. For what
soeuer I loue, I gladly both speake of
and heare of, and thinke thereof ca
nestly when I am at home.

Wherefore vndoubtedly hee is a
happy man, who for thy sake, ô Lord
g Mat. 19.27. doth forsake all things g, offer violēce
28.29. to nature h, and crucifie his carnal af
Lu. 5.11 & 9. fections i, through the zeale of the
25. spirit, that his conscience being at qui
h Mat 11.12. et k, he may offer vnto thee the sac
i Col.3.4.5. fice of deuout prayer, and be meet
Gal.6.14. be admitted into the company of A
k Heb.6.14. gels l, all earthly things being exc
l Heb.10.34. ded m both inwardly and without.
m Ro.6.35.36
1 Co.9.24.25

CHAP. LV.

Of the desire of eternall life, and of
good things promised to such as fight

LORD.

MY Sonne, seeing thou per
uest thy selfe to be end
from aboue, with a de

of the Imitation of Christ.

of eternall happinesse, and couetest to
oe from the tabernacle of thy body
thereby to behold the bright-
esse of my glory without shadow of
rning *b*, open thy minde, and re-
iue with greedinesse this holy inspi-
ion.

Giue high thanks *c* vnto Almighty
od for dealing so gratiously with
ee, for visiting thee so mercifully,
r stirring thee vp so zealously, for
lping thee so mightily, that of
ine own weight thou fal not down
o earthly things *d*.

Neither shalt thou attaine there-
to by thine owne endeuours & co-
tions, but by the meere grace and
our of God *e*: and as in all other
tues thou shouldest goe forward,
especially increase in modesty, pre-
e thy selfe vnto battels to come *f*,
endeuour to cleaue to mee with
thy strength *g*, and to serue me al-
yes with a burning affection.

y sonne, the fire burneth many
es, yet neuer doth the flame a-
nd without smoake *h*: so diuerse
e with desire of heauenly things,
yet are they not free from the
ations of carnall affections *i*, and
fore for the onely glory of God
they

a 2 Cor. 5. 1. 2
2 Pet. 1. 13. 14

b Ia. 1. 17.

c Eph 5. 20.
1 The. 1. 2.
1 The. 5. 11.

d Wis. 9.
14. 15.

e Rom. 5.
10. 21.
Phil. 4. 13.
f Lu. 9. 23.
1 Tim 6,
11, 12.
2 Tim. 2. 2.
g Deu. 6. 5.
Mat. 22. 37.
Mar. 12.
29. 30.
Luk. 10. 7.
h Ecc. 1. 2.

i Mat. 13.
20. 21.

they craue not those things *k* the patient bearing whereof they desire so earnestly at his hands.

k Iohn 6. 26,27. & 12. 5 6.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh after priuate commoditie *l*.

l Mat. 6. 24,25. 1 Cor. 13. 5.

Craue not that which may bring either profit or pleasure to thy self: but what is acceptable in my sight and for the aduancement of my glorie. For if thou haue a right iudgement, thou wilt preferre and follow my decree before thy desire, yea, whatsoeuer may be desired.

m Mat. 6. 9. 10. & 26. 39. 42. Luk. 22. 43.

I know thy desire, and I haue heard thy often groanings. Thou would presently enioy the glorious freedom of the sonnes of God *n*. Presently thou art delighted with the euerlasting house and celestiall countrie, pleniſhed with all ioy *o*. But that is not yet come, and the time is otherwise, euen a time of warre, labour *q*, and of triall *r*. Thou would that once thou haddest attained chiefe felicitie *s*: but yet thou shalt not haue the same.

n Phi. 1. 23. *o* Reu 21. 4. *p* Eph. 6. 10. 1 Pet. 5. 8 9 *q* Gen. 3. 17. 18. 19. *r* Iob 7. 1. 2. Act 14. 22. *s* Phi. 1. 23.

I am he, saith the Lord, whom thou must looke for, vntill the kingdom

od doe come. Yet longer thou must
e tried in the world, and exercised
many things *t*. Sometime I know
hou shalt be comforted, but not ful-
and continually. Wherefore shew
selfe constant and valiant, both in
ing, and also in suffering things
ntrary vnto nature *u*.
Thou must put on the new man *x*,
change thy conditions. And ma
times thou must both doe those
ings which thou wouldst not *y*,
omit that which thou wouldest
z.
Others in their dealings shall pro-
, but thou shalt not *a*, the sayings
other men shall be heard, thine shal
contemned *b*. Other men shall ob-
their sutes quietly, but thou shalt
er the repulse *c*: others with migh.
commendations shall be extolled,
no word shall be made of thee *d*,
er men shall be preferred vnto hie
es, but they shall iudge thee to be
for nothing *e*. For these causes
nature will be troubled sometime,
suffer great conflicts: but much
shalt thou get thereby, bearing
silence *f*.
these and such like, the faithfull
nt of the Lord is tried oftentimes

t Eccl. 2. 1. 2. 5.
u Dan. 10. 2. 3
x Eph. 3. 13. Ep. 4. 24. Rom. 6. 4. Col. 3. 9. 10.
y Mat. 11. 28
z Rom. 7. 16. 19.
a Psa. 38. 1. 2. &c.
b Mat. 18. 12. 17. &c.
c Psa. 12. 2.
d Iohn 13. 18. 19.
e 1 Co. 1. 28.
f Esa. 30. 15. Lu. 21. 19.

times whether hee can denie, and
breake himselfe of his owne will
all things *g*.

g Luk. 9. 23. 24.

And surely thou hast most need
be mortified therein, namely, to seek
& to suffer those things which na
rally thou canst not brook, especial
when things, in thy iudgement, a
surd and hurtfull, are enioyned thee
Wherein, forasmuch as thou dar
not resist the higher power, where
to thou art subiect, it seemeth hard
thine opinion to obey the comma
dement of another, and not to follo
thine owne minde.

h Mat. 26. 39. 42. Luk. 22. 42. Ioh. 5. 34. and 5. 30. Iob. 6. 38. Eph. 6. 6.

But consider thou, my sonne,
commoditie, and what an ample
ward will shortly follow these la
of thine, & doubtlesse thou wilt
far from sustaining them grieuou
that most sweet and great com
thou wilt take of thy patience *k*.

i Ro. 14. 11. Phil. 2. 10. Rom. 13. 1. 2 Pet. 2. 13. 14.

k 1 Co. 13. 7. Act. 5. 40. 45.

For in stead of thy momenta
will, which gladly thou hast re
ced, thou shalt haue an euerlasting
in the heauens *l*. There whatsoe
thou shouldst haue, or canst wish
thou shalt find *m*. There abounds
of all good things thou shalt h
without feare of losing them. T
thy will together with mee shall

l Ioh. 17. 14. 1 Ioh. 2. 17.

m 1 Co. 2. 9. 10.

er, couet after any outward or pri-
ate thing *o*. No man there shall re- *o* Ioh. 17.24.
ist thee, no man complaine of thee,
o man trouble thee any manner of
ay, but what thou canst desire shall
e present, and satisfie the desire of
y minde aboundantly *p*. *p* Re.7.14.
There will I render glory for re- 15,16,17.
oach sustained *q*, the garment of & 21.4.23.
dnesse for heauinesse, for the low- 24.25.26.
roome, a kingly throne for euer- and 22.6.
ore *s*. There the fruit of obedience *q* Wisd.5.
all appeare *t*, the labour of repen- 1,2,&c.
nce shall reioyce *u*, & humble obe- *r* Esa.61.4.
ence shall gloriously be crowned *x*. *s* Ma.15.34.
Wherefore, doe thou modestly o- *t* Re.22.14.
y all men *y*, and neuer care who *u* Ioh.3.5.
eakes or commandeth, but giue Ezek.18.
ine earnest endeuour to take it in 21,22.
od worth, whatsoeuer is spoken, & *x* 2 Tim.4.
thfully to fulfill that whatsoeuer is 12.13.
quired at thine hands, howsoeuer it Col.3.4.
, either by word or signe, yea who- *y* 1 Pet.2.13.
soeuer, be he thy better, or thy equall,
g thy inferiour that would haue it
some.
Let other men seeke other things,
others glory in what they will, and
commended of the world euen to *z* Mat.5.
skies: but doe thou reioyce when 11.12.
art reproched *z*, when thou dost Act.5.41.
Gal.6.4.

execute

The third booke

y 1 Cor. 1. 3. execute my will *y*, and promote my glory, and let this be thine onely desire, that God may be magnified alwayes in thee, whether it be by life or
z Phi. 1. 20. by death *z*.

CHAP. LVI.

How a man oppressed with trouble ought to yeeld himselfe to the Lords will.

SERVANT.

O Eternall God, and heauenly Father, I yeeld thee immortall thanks, for that thou doest what
a Ps. 118. 4. Mat. 19. 26. thou wilt *a*, and wilt nothing but that
b Deu. 32. 4. Mat. 19. 17. is good *b*.
c 1 Co. 1. 31. Let me thy seruant reioyce in thee
d Ier. 9. 23. not either in my selfe, or in any other thing *d*. For thou alone art my true comfort, thou art my hope and
e 2 Sam. 22. 2. 3. Psal. 18. 2. and 144. 5. my crowne, thou Lord art my helper and mine honour *e*. Of thee I haue whatsoeuer I haue, and that not by
f Psal. 50. 10. 11. 12. any merits at all of mine. Thine are all things *f*, which thou hast either
g Ia. 1. 17. giuen *g*, or made *h*. I poore soule
h Psal. 139. 5, 6, &c. worne out with labors euen from my
i Psal. 88. 5. youth, am grieued in minde *i*, and that in such wise, that sometimes

of the Imitation of Christ.

burst forth into teares, and am greatly out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace: it is the peace of thy children, who are fed with the light of thy consolation *l* that I require.

If thou giue peace, if thou fill me with ioy *m*, my heart shall reioyce exceedingly, & deuoutly sound out thy praises *n*: but if (as many times thou doest) thou hidest thy face *o*, I shall not be able to runne the way of thy commandements *p*, but rather falling on my knees, I shall smite my breast *q*, because it goeth not with me as earst it did, when thy lanterne lightening mee from aboue, I was vnder the shadow of thy wings *r*, protected against euills that rushed vpon mee *s*.

O righteous Father alwayes to bee praysed, the houre is now come *t*, wherein I thy seruant must be tryed. O most louing Father, meet is it that I suffer somewhat for thy sake *u*, at this time. O Father euermore to bee worshipped, the houre is now come which from euerlasting thou hiddest know would come, wherein for a little time must outwardly so

l Psal. 119. 130.
m Luk. 15. 22, 23.
n Psa. 149. 1, 2, &c.
o Ps. 119. 32.
p Lu. 8. 13.
q Psa. 17. 8.
r Psa. 11. 3, 4, &c.
s Psa. 55. 2, 3.
t Joh. 12. 23. & 1. 17.
u Mat. 5. 1.

die, that inwardly I may liue with thee for euermore; for a little while bee contented to perish, as it were in mans opinion, and bee afflicted with griefe and aduersity, that hereafter in the morning of the new light *x*, I may rise againe with thee, and be glorified in the heauens *y*. O most holy Father, such was thy decree, such is thy pleasure, & that which thou commandedst *z* is come to passe.

x Es.65.17. Rev.21.1.
y Ioh.17.24.
z Ioh.16.20.

For this benefit thou bestowest vpon thy friend, that albeit for thy sake he must suffer affliction *a*, in this world, yet is it but when, & of whom and as thou wilt giue leaue. For in the world nothing commeth to passe either without thy counsell *b*, without thy prouidence, or without cause why.

a 1 Pet.2.14. 2 Pet.2.21.
b Mat.6.26,27. Mark.10. 29,29,30. *c* Cor.12.6.

And assuredly it is good for me, O Lord, that I haue beene afflicted, that I may learn thy statutes *c*, and cast off all pride and arrogancy of minde.

d Psa.119. 73.76.

It is good for me that I am put to shame, that I may seeke comfort from thee rather than of men *d*. Therefore also doe I learne to stand in feare of thine vnsearchable iudgements, who punishest the Righteous as well as the Wicked *f*, and yet none of them

d Psa.25. 23.24. and 69.29. *e* Ro.11.33. *f* Psa.73. 2,3,&c. *g* Pet.4.17.

without equitie and iustice *g*.

I thanke thee, O Lord, for not sparing to afflict me with euils, with bitter paines, griefe and anguish both within and without. None is there of all vnder heauen that can comfort me in this misery, none I say is there but thou alone my God, and my Lord, who art the celestiall curer of soules *h*, who both woundest & makest whole againe *i*, bringest downe to the graue and raisest vp *k*.

Thy correction is vpon me, thy rod teacheth me wisedome *l*. Lo, most louing Father, I submit my selfe to the rod of thy discipline *m*. Strike both my back and my neck too, that I may turne mine vntowardlinesse after thy will. Make me, O Lord, thine humble and godly disciple, as thou hast right well accustomed to doe, that I may euen wholly obey euery commandement of thine *n*. To thee and to thy correction I commend both my selfe and all mine, for better it is to be punished here, than hereafter *o*.

Thou knowest all and euery thing, yea the most secret cogitation in the heart of man, thou knowest *p*. Thou knowest what shalbe afore it come to passe *q*, neither hast thou need to

g Psa. 90. 4. & 119. 75.

h Ps. 147. 3. Mat. 9. 21. 22. 29. 33.

i Deut. 32. 39.

k 1 Sa. 2. Tob. 13. 2.

l Ps. 39. 15.

m Mat. 26. 34. 41.

n Ps. 119. 73.

o Esa. 55. 8. Gal. 6. 9. 10.

p Heb. 4.

q Ro. 11. 34.

be enformed or admonished of those things which are done in the world. Thou knowest wherein I may profit best, & what good aduersity will doe to the scouring off, as it were, the rust of wickednesse *r*. And therefore vse me euen as thou wilt *s*, and reiect mee not for my wicked life *t*, which none knoweth so well as thou, yea, to say the truth, none knoweth it but thou alone *u*.

O Lord, grant mee to know those things that I should know *x*, to loue that is to bee loued *y*, to praise that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loathe.

Suffer me not either to iudge after the sight of the outward eyes *z*, or to giue sentence according to the hearing of mine vnskilfull eares, but with right iudgement to discerne betweene things both visible and spirituall *a*, and afore all things euermore to seeke after the pleasure of thine heauenly will. For commonly the senses of men in iudging *b* are deceiued, and the friends of this world by louing onely visible things *c*, are deceiued also.

q Wis. 3.6.
r 1 Pet. 1.7.
s Lu. 22.42.
t Luc 8.13.
u Ioh. 3.24.25.
x Ioh. 17.3.
y Deu. 6.5. Mat. 22.37.
z Deu. 1.17. 2 Sa. 16.7. Sirac. 42.1. Iob. 36.4.
a 1 Cor. 2.10.11. &c.
b 1 Cor. 2.7.8. Ier. 2.2.3.
c Ioh. 2.15. 16.17.

of the Imitation of Christ.

Is a man so much the better as hee is greater in the opinion of man *d*? The deceitfull in praising the deceitfull; the vaine man in extolling the vaine, the blinde in commending the blinde: the weake in magnifying the weake, deceiueth him: & by praising vainely, hee doth verily shame him *e*. For in truth such is a man, and no more, as thou esteemest him to bee, as one *f* said right well.

d Lu. 16. 19. 20.

e Ioh. 5. 44. Ioh. 12. 43.

f *Francis the Minorite.*

CHAP. LVII.

That we are to exercise our selues with baser workes, when we cannot doe the best.

LORD.

MY Sonne, thou canst not alwaies abide in the most earnest and ardent study of vertue, nor continue in the highest degree of heauenly contemplation: but of force, through originall corruption *a*, thou art made sometime to come downe vnto inferiour things, and to beare the burthen of this mortall life *b* though vnwillingly and with griefe. For as long as thou carriest about a mortall body,

a Gen 3. 16, 17, &c. Rom. 7. 14. 15, &c.

b Wisd. 9. 15.

thou shalt feele the weight and heauinesse of the same *c*.

c Wis. 9. 15.

Therefore in the flesh thou must often groane vnder the burthen of flesh *d*, because thou canst not alwaies without intermission continue in the study of spirituall things, and heauenly contemplations.

d Ro. 7. 24.

Here then it is behouefull to make recourse vnto base & outward works, to refresh thy selfe in good deeds, and with a strong faith to waite *e*, till I come from on high to visit thee, and to suffer with patience thine exile *f*, and hunger of minde, vntill I see thee againe *g*, and deliuer thee from all troubles *h*.

e Mat. 24. 46. 47. Heb. 11. 13. 14. 15. Gen. 47. 9. Psa. 19. 54. f 1 Cor. 15. 51. &c. g Reu. 21. 1.

For I will make thee to forget thy paines, and to enioy fully the inner quietnesse *i*. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull minde thou mayest begin to trauerse the way of my commandements *k*, and breake into these words *l*, The afflictions of this present time, are not worthy the glorie which shall be shewed vpon vs,

i Ioh. 16. 22.

k Ps. 119. 32. l Ro. 8. 18.

CHAP.

CHAP. LVIII.

That man should thinke himselfe to deserue no comfort at Gods hand, but condemnation.

SERVANT.

O Lord, I am not worthy thy comfort, or any spirituall consolation *a*. And therefore thou dost right well *b*, when thou forsakest me poore wretch, and leauest me without comfort.

For though I should poure out euen a sea of teares, yet could I not deserue any comfort at thine hand. That which I deserue bee stripes, and punishment; because I haue so often so grieuously offended thee, and in so many things so greatly sinned *c*. So that were the matter duly considered *d*, I am not worthy the least of all thy comforts.

And yet, O gratious and mercifull God, who wilt not that thy workes should perish *e*, to declare the riches of thy goodnesse vpon the vessels of thy mercy, thou doest vouchsafe to comfort me hauing no merit, farre

a 1 Cor. 12. 9. 10.
b Psal. 118. 79.
c Luk. 15. 18. 21.
d Psal. 89. 5. 13. 16.
e Ezec. 33. 11.
f Eph. 1. 7. and 2. 4.

g Psa. 71. 15. Lu. 15. 22. 23. 24

beyond the manner of men g. Neither bee thine heauenly comforts like worldly communications h.

h 2 Cor. 1. 12 & 2 Cor. 7. 4 5. 6.

But what haue I done, Lord, that thou wouldest impart vnto mee any spirituall comfort at all i? Truly that I remember, I haue done no good at all, but alwayes haue been both prone vnto sinne k, and slowe to repent. And this is so true, as if I should deny it, both thou wilt finde me a lyar, and no man dare stand to excuse mee l.

i Ro. 11. 5. 6, &c.

k Gen. 6. 5. and 8. 21. Ro. 3. 9. 20.

l Iob 9. 2. &c. 32.

By my sinnes what haue I merited but hell and euerlasting fire m?

m Mat. 25. 41

And therefore I plainely, and indeed confesse, I am worthy all reproach and contempt, and most vnworthy to liue among thy sonnes and seruants n.

n Lu. 15. 1. and 18. 13.

And albeit I can hardly be brought to doe it, yet because it is true, I will confesse against my selfe my wickednesse o, that so the sooner I may obtaine mercy at thine hand.

o Psa. 32. 5.

But what shall I, sinne that I am, full of all manner of shame and infamie, what shall I say? Surely I haue nothing to say, but euen this: I haue sinned, Lord: I haue sinned, take mercie on me p, forgiue mee: suffer me yet

p Psa. 50. 11. & 40. 11. 12. & 51. 1. 2. 3.

a while to bewaile my wretchednes, before I passe ouer into the land of darknesse, couered with the shadow of death *q*.

For what else dost thou of a guilty and miserable man require, but that he afflict and humble himselfe for his sinne *r*.

For, of true repentance & humbling of the minde, ariseth hope of pardon *s*: the troubled conscience is reconciled vnto God *t*, the fauour of God which was lost, is recouered *u*, Man is preserued from the vengeance to come *x*, and with an holy kisse, both GOD and the sorrowfull soule doth meet together *y*.

I say, the vnfained repentance for sins committed, is the accepted sacrifice vnto thee, ô Lord, sauoring more sweetly in thy nosthrils, than doth the perfume of frankincense *z*.

This is the sweet oyntment which thou, who neuer despisest the troubled and humbled mind of man *a*, wouldst should be poured vpon thine holy feet *b*. This is the place of refuge against the rage of the enemie *c*, here it is amended and washt away, what soeuer elsewhere was polluted and defiled *d*.

q Iob. 10.21. 22.
r Ezec. 18.21. 22. & 33.14.15
s Psa. 32.5. & 15.17.
t Heb. 9.14.
u Zac. 1.3.
x Mat. 3.7.
y Luc. 15.20.
z Psa. 51.18.
a Psa. 147.
b Lu. 7.38. 3.28.
c Psa. 138.6.
d Psa. 51.2. 1 Cor. 6.11.

CHAP. LIX.

Men outwardly minded, finde no fauour before God.

LORD.

SOnne, my fauour is more precious than that it will meddle with outward things & earthly pleasures *a*. Wherfore thou must cast off whatsoeuer is a let thereunto *b*, if thou wouldst be replenished with the same.

Leaue companie *c*, loue to dwel by thy selfe alone: auoyd communication, but poure out godly prayers before the Lord *d*, that thy minde may be stirred vp vnto godlinesse, and kept from sinne.

Despise euen the whole world, and prefer the calling of God, before all outward things *e*. For doubtlesse thou canst not both serue me and delight in transitorie things also *f*.

Thou must leaue thine acquaintance, and deare friends *g*, and call away thy mind from all worldly pleasure *h*. So doth Peter admonish the Disciples of Christ, that they behaue

a Ioh. 14. 27. and 16. 33. Phil. 4. 10. 11. 12.
b Luk. 9. 23. Ioh. 18. 54.
c Mat. 6. 6. & 14. 23.
d Lu. 18. 2. 3. &c.
e Thes. 5. 17. 18.
f Lu. 9. 59.
g Lu. 2. 15. 16.
h Mat. 6. 24.
i Lu. 9. 23. 25. & 14. 26. 24. Io. 12. 25. 26.
k 1 Io. 2. 15. 16

haue themselues in this world as pilgrims and strangers *i*.

O with what a faith and confidence shall he die, who is not kept backe with the desire of any earthly thing *k*.

But no sicke man can haue such a mind, neither doth the carnall man perceiue the libertie of him who is spirituall *l*.

But if he will become spirituall, hee must renounce both stangers and nigh friends also *m*, and take heed of none more than of himselfe *n*.

If thou hast perfectly subdued thy selfe *o*, thou shalt with more ease vanquish other things. For that is true victorie, to triumph ouer a mans selfe.

For he who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things, is doubtlesse both a conquerour of himselfe *p*, and also a Lord of the world *q*: to which top of perfection, if thou wouldst climbe, thou must manfully begin, and lay the axe to the stumpe *r*, so to cut off euen by the root, all hidden and immoderat loue, both of thy selfe, and also of euery priuat and carnall good thing.

i 1 Pet. 2. 11.

k Gal. 6. 14. Ro. 8. 35. 36. Phil. 3. 20.

l Ro. 8. 5. 1 Co. 2. 14. 15. 16.

m Mat. 10. 37.

n Rom. 7. 1. 1 Co. 5. 12.

o Mat. 8. 32.

p Ma. 5. 38. 39.

q Ro. 8. 37.

r Mat. 3. 10.

For

For of this immoderate selfe-loue only, dependeth almost all that a man must vtterly root vp *s*: which vice being once subdued, great peace & perpetuall quietnesse will ensue *t*.

Mat. 7. 3. 4.

Mat. 11. 29.

But, for that few do endeauour perfectly to mortifie *u*, and altogether to forsake themselues *x*, it commeth to passe, that many doe remaine snarled within *y*, and cannot in spirit rise aboue themselues,

Ro. 6. 3.
Col. 3. 5.
Eph. 4. 22, 23, 24.
Iam. 4. 1. 2. 3

But he that would freely liue with me, must mortifie and slay all wicked and intemperate affections of his minde *z*, and sticke to nothing created, ouer greedily.

Gal. 5. 19, 20, 21.
1 Io. 3. 15. 16
Phi. 3. 7. 8.
Co. 7. 29, 30, 31.

CHAP. LX.

The diuerse working of Nature and of Grace.

LORD.

MY Sonne, consider diligently the diuers motions between Nature and Grace: for after so subtill & contrary a maner their motions be, that hardly they can be discerned, but of the spirituall and illuminated man *a*.

1 Co. 2. 4.

All

of the Imitation of Christ.

All men couet indeed, that which is good, yea and pretend a colour of goodnesse in their deeds and sayings: therfore vnder the shew of that which good is, many are deceiued.

Nature is craftie, and carrieth away, entrappeth & deceiueth many a man, yea and it would alwayes be the end of action *b*: but Grace dealeth simply, and declineth from all kind of euill, vseth no deceit, doth all things plainly for Gods sake, and resteth in him vnto the end *c*.

Nature refuseth to die *d*, to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified *e*, striueth against appetite *f*, coueteth to be brought in subiection, and to be ouercome *g*, will not vse her libertie, loueth to be kept in awe, will not Lord ouer any *h*, but is readie euermore, to liue, to abide, to be vnder God, yea, and for Gods cause, humbly to obey euerie man *i*.

Nature seeketh after profit *k*, and considereth what luere may be gotten by another: but Grace doth note rather, what may benefit others *l*, than profit her selfe.

Nature is glad when she is had in honour

b Ro.1.20.21 & 10.3.4.
c 1 Co.13.1.2. & 1 Co.15.30,31,32.
d Mat.26.69.70. Luk.22.55.56,57. Ioh.21.18. Rom.7.15,16. &c.
e Gal 6.14.
f Ro.7.22 23.
g Eph.5.6. 1 Pet.2.11,12.
h 1 Cor.6.12,13.
i 1 Cor.13.3. &c.
k Mat.9.21.22.
l 1 Co.9.12.15. & 1 Co.10.33. Col.3.1.2.

The third booke

m Ioh 5.44. & 12 43. Act. 1.2.12.22.&c.
n 1 Co. 10.1. Col.3.17. Act. 14. 13.14.15.
o Lu.18.18.
p Act 5.41. Mat. 5.10.
q Mat.25.8.18
r 1 Cor.15. 30.32.
1 Co.11.23.24
s Luk.16.19.
t Ph.4. 11.12
1 Cor. 11.27.
u Ti 6.7.8.
w Luk.12.16. 17.&c.
x Lu.12.22. 23.
y 1 Co.13.7.
z Mat. 5.11. Mat.6.20.
a 1 Cor.6.
b 1 Co. 13.4.
c Act.10.35.

honour, and commended amongmen m: but Grace ascribeth all glorie and praise vnto God n.

Nature feareth reproach and contempt o: but Grace is glad to be rebuked for the name of Christ p.

Nature loueth ease and quietnes of bodie q: Grace cannot be idle, but willingly setteth her selfe to labour r.

Nature seeketh after curious and goodly, and abhorreth from base and grosse things s. Grace is delighted with simple and base things, despiseth not rough, neither refuseth to put on old rags t.

Nature respecteth transitory things u, reioyceth at worldly gaine, frameth at losse, and at euery despight full word is out of quiet: but Grace hath respect vnto heauenly things, cleaueth not vnto the world x, at losse is not troubled y, nor disquieted at sharpe words, because her treasure is reposed in heauen z, where nothing perisheth a.

Nature is couetous, and more gladly taketh, than giueth b, loning present gaine: but Grace is bountifull and liberall, shunneth priuate commoditie, is content with little c, iudging it better, to giue, than to receiue

Nature

Nature is bent vnto the world *e*, vnto the flesh, vnto vanitie and to vagaries: but Grace allureth vnto God, and vnto well doing, biddeth all creatures Farewell, flieth the world, abhorreth the desires of the flesh *f*, abstaineth from idle gadding, and blusheth to be seene abroad.

e Gen. 6. 5.

f Io. 1. 15. 16. 1 Co. 7. 31. Gal. 5. 19. 20.

Nature seeketh outward solace, by whose allurements it may bee delighted *g*: but Grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good *h*, aboue all visible things.

g Luk. 15. 13.

h 2 Co. 4. 3.

Nature doth all for gaine, nothing frankly, and still looketh either for as good a reward or greater, and hopeth either for praise or for fauor, in respect of benefits bestowed: finally, it coueteth to haue her deeds and gifts to be greatly accounted of *i*. But Grace stinteth after no worldly thing, neither looketh for any recompence besides God alone, nor yet coueteth more temporall things than are necessary for the attainment of euerlasting life *k*.

i Mat. 16. 2.

k 1 Ti. 6. 7. 8.

Nature glorieth in the multitude of friends and kinsfolkes, and boasteth in the nobilitie of stock & ancestors: fauoureth the mightie, flattereth the wealthie

wealthie, and loueth her equals: but
l Mat. 5. 44. 45 Grace loueth euen her enemies, braggeth not of many friends, neither yet respecteth the place or Stocke
m Io. 8. 33. whence she was borne *m*, vnlesse the greater vertue and godlinesse flourished there. This Grace fauoureth the poore more thā the rich, lamenteth the case of the Innocent, more than of the Mightie, delighteth in the true, not in the deceitfull, and alwayes exhorteth good men to follow chiefly the most
n 1 Co. 12. 13 excellent gifts *n*, and to expresse the Sonne of GOD in their manners *o*.
o Eph. 5. 1.

Nature quickely complaineth of
p Mat. 6. 32. want and pouertie *p*: Grace constantly endureth need *q*.
q Rom. 8. 25. 1 Co. 11. 27.

Nature referreth all to her selfe, & striueth and contendeth for her selfe: but grace referreth all things vnto the
r 1 Co. 13. 10 Col. 3. 17. glorie of God *r*, whence she sprang *s*, ascribeth no goodnesse to her selfe, is
s Iam. 1. 18. 1 Ioh. 3. 9. Ioh. 1. 12. 13. not arrogant *t*, nor contentious, neither yet preferreth her owne opinion
t 1 Co. 13. 4. 5. 6. before others, but in all studie and searching of the truth, submitteth her selfe to the wisedome and iudgement of God.

Nature coueteth greedily to know and heare newes and se-

crets,

rets, loueth outwardly to appeare, & to try much by the senses: and finally desireth to be knowne, & to doe such things as may bring her fame and glory in the world *u*.

But grace seeketh not after newes and curious knowledge *x*; both because it proceeds altogether from the old corruption of man *y*, and also for that indeed there is no new or durable thing vpon earth *z*. And therefore it teacheth men to abstaine from foolish pleasure *a*, to shunne vaine glory *b*, modestly to conceale such things as seeme praise-worthy, and to be had in admiration for their excellence *c*; and of euery thing, and knowledge to get profit, and to seeke the glory of God *d*. Finally, shee desireth to haue neither her selfe, nor hers to be praised *e*; but God, who of meere good will imparteth all things vnto vs *f*; to be thanked for his benefits *g*.

This grace is a light set aboue nature, & a certain singular gift of God, a note proper to the elect, and pledge of euerlasting life *i*, which lifteth a man from earthly, to the loue of heauenly things *k*, & of a carnal, makes a spirituall man *l*.

u Ioh. 5.44. and 13 43.
x Mat. 6.1.5. 16.
y Eccl 3. 12.23.24.
z Rom.7.3.
a Gen.6.5. 1 Co.7.30. 1 Ioh.2.15. 16,17.
b Ier.9.23. Gal 5.25.
c 1 Co.13.4.
d Col.3.17.
e 1 Cor.4. 6,7.
f Iam.1.17.
g 1 Thes 5. 18.
h Col.3.1.2.
i Ro.8.12.
k 1 Cor.2. 10,11.&c.
l Gal.4.6.

And

And therefore the more nature is
k 2 Cor. 4. 16. 17. 18. pressed downe, and tyed vp, the more
l Eph. 4. 22. 23. 24. Col. 3. 9. 10. grace is inspired *k*, and the inner man with new gifts after the image of God is renewed euery day *l*.

CHAP. LXI.

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT.

O Lord, my God, who hast created
a Gen. 1. 26. 27. and 5. 1. Wisd. 2. 23. Eccl. 17. 1. 2. 1 Cor. 11. 7. Col. 3. 10. me after thine own Image *a*, giue
b Lu. 9. 23. mee such grace (which is most excellent and necessary vnto saluation as thou hast shewne *b*) that I may subdue my wicked nature, drawing mee alwayes vnto sinne and destruction.

c Gen. 6. 5. For I see in my flesh the law of
d Ro. 7. 23. sin, rebelling against the law of my minde *d*, and leading mee captiue to the satisfying of my desire in many things, so that without the assistance of thy most heauenly grace, poured zealously into my minde, I am vnable to resist the assaults thereof.

Yea, Lord, I lacke thy grace, and that much grace of thine, whereby my

y nature prone vnto all impietie, e- n from my yonth *e*, may be subdu- l and ouercome. For nature being llen through the offence of the first an, and defiled through sinne, the unishment there of hath redounded nto all mankinde. So that nature hich at the first thou diddest make ood and righteous, is now counted r the sin & infirmity of the corrupt ature, in as much as the motion left nto it, tendeth alwayes vnto euill, & nferiour things *f*. For, as touching hat little power which abideth in the me *g*, that is like a certaine sparkle ked vp in the ashes.

This is that naturall reason, enclo- d about with blacke darknes, yet so hat somewhat stil it can discerne, and udge betweene good and euill, be- ween truth and falshood *b*, although t haue no power to fulfill that which allowe th *i*, neither enioyeth a per- ct light of the truth *k*, with sound- esse of her affections.

Hence, O my God, it is, that as ouching the inward man, I am de- ighted with thy law *l*, knowing that hy statures are good, righteous, ho- y *m*, and that they reproue euill and ickednesse, and teach what is to bee

e Gen. 8.21. Mat. 15.19.

f Wis. 9.15. Rom. 7.14. 15.18.

g Ioh. 1.9. 2 Pet. 1.19.

b Rom. 7. 14. 15. &c.

i Phil. 1.13. 2 Cor. 5.9.

k Mat. 6. 12.24.

l Rom. 7.22.

m 1 Tim. 1.8 Rom. 7.12. 13.18.

auoi-

Rom.7.23. 28. auoydest. But in my flesh I serue the law of sinne, whilst I obey the appetite more than reason.

Hence it is, that to will is present with me, but alas I find no meanes to performe. Hereof it is that oftentimes I purpose to do many things well, but because thy heauenly fauour is wanting *n*, which may helpe mine infirmitie, by a little resistance I slide backe and tire. Yea, hereof it is, that I know indeed the way of righteousnesse, and see as in a glasse what my duties is *o*, but through the weight of my sinne *p*, I haue no power to attend vnto perfection.

n Psa.104.29.
o Ro.7.15.
p Wis.9.15.
q Phi.2.13.
r Io. 15.4,5.
s Phi.4.13.
t Ro.5.20.21
u Ro.3.20. Gal.2.16. Rom.11.6.
x Rom.11.17,18.
y 1 Cor.1.19,20.
z Luk.12.16,17,&c. & 16.12,23.
a 2 Sa.14.25.& 2 Sa.18.9.10.
b 1 Sa.17.4,5,&c.
c Ac.12.21.22.23.

O Lord, how greatly do I lack thy grace both to begin what good is, and also to proceed throughly in goodnesse *q*! For without it can I doe nothing, through the helpe thereof I can doe all things in thee *s*.

O heauenly grace indeed *t*, without which, neither the merits of man, nor the gifts of nature are of price. O Lord, without thy grace neither learning *y*, neither riches *z*, neither beauty *a*, nor strength *b*, nor wit, neither eloquence *c*, is of any waight before thee.

For the gifts of nature are commo-

the wicked as wel as to the good *d*, | *d* Ier.9.23. Pſa.37.13.
t grace is a gift peculiar only to the | *e* Ro.11,56.
lect *e*, which whoſo haue, are coun-
d meet and worthy eternall life. Fi-
lly, it is ſo excellent, that without it
either the gift of prophecie, nor the
orking of miracles *f*, neither the | *f* Mat.7.22.
rofound knowledge of ſecret things
any thing worth; yea neither faith,
or hope, nor any other vertues are
ccepted in thy ſight without loue &
race *g*. | *g* 1 Cor.13.
1,&c.

O bleſſed grace which makeſt him
ch with vertues, who is poore in ſpi-
t *h*, and him humble of minde, who | *h* Mat.5.32
rich for goods *i*: Come, come down | *i* Ro.11.20.
o mee, fill mee eately with thy com-
rt, that my mind for wearineſſe and
unger doe not faint.

O Lord, I beſeech thee, impart thy
race vnto me *k*, that is ſufficient for | *k* Luk.1.
me *l*, though I haue nought elſe that | 30.48.
ature would require. Yea, I proteſt | *l* 1 Co. 12.9.
that be with me, I wil dread no tem-
tation nor trouble whatſoeuer *m* that | *m* Pſa. 2.34.
y my ſtrength *n*: that bringeth coun- | Rom.8,31.
ell and helpe *o*: yea, it is both migh- | *n* Pſa.13.2.
ier than all enemies *p*, and wiſer than | *o* Pſa.10.1.
he prudent *q*. | *p* Ro.8.31.
It is the miſtreſs of truth, the teacher | *q* 1 Cor.1.
f diſcipline, the light of the minde *r*, | 19,20.
| *r* Mat.11.
4.25,26.
| Luk.10.21.

the

the comfort in affliction, the expelle
of sadnesse, the remouuer away o
f Psa.83.4. 7.19. care *f*, the nourisher of religion, t
mother of teares: at a word, withou
it what am I but withered wood, a
a roote most vnprofitable, and so be
g Ioh.15.4. 5.6. cast away *g*?

Wherefore, O Lord, let thine
Grace both goeafore, and also follo
me, whereby I may continually app
my selfe vnto well-doing, throug
Iesus Christ thy sonne. Amen.

CHAP. LXII.

That we ought to deny our selues, and imitate Christ, by the Crosse.

LORD.

a Lu.9.23. THe more thou leaueſt thy selfe
b 1 Cor.4.16 my sonne, the nigher thou co
mest vnto me *b*.

As outwardly to couet nothin
causeth inward peace, so inwardly
forsake ones selfe, ioyneth man
c Lu.9.4. God *c*.

My mind is, that thou learn a p
d Mat.9.9. and 19.27. fect deniall of thy selfe in my will,
e Ioh.2.19. 22. that without all contradiction
f Ioh.18.6. muttering *d*. Follow thou mee *e*,
am the way, the truth and the life

Wit

without a way men walke not, without a truth men know not, without a life they liue not. I am the way wherein thou must walk, the truth wherunto thou must sticke, the life for which thou must hope. I am the way inuariable, the truth infallible, the life euerlasting. I am the right way, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou goe forward in my way, thou shalt know the truth, and the truth shall so make thee free *g*, that thou shalt attaine vnto euerlasting life. *g* Ioh.8. 32.36.

If thou wouldest enter into life, keepe the commandements *h*. If thou wouldest know the truth, beleeue me *i*. If thou wouldest be perfect, sell all *k*. Wouldest thou bee my disciple? then deny thy selfe *l*. Wouldest thou attaine vnto a blessed life? then despise the life present *m*. Wouldest thou be extolled in heauen: then debase thy selfe on earth *n*. Wouldest thou raign with me? then suffer with me *o*. For onely the seruants of the crosse doe finde the way of happinesse, and of a true life *p*. *h* Mat.19.17. *i* Ioh.8.31. 32. *k* Mat. 19.21. *l* Luk.6.23. *m* Ioh.12.25. *n* Lu.18.13. *o* 2 Tim. 2.12. Rom.8.35. *p* Act.14.22.

SERV. O Lord Iesu Christ, for as much as thy way is narrow *q*, and odious *q* Mat.7. 13.14.

odious to the world *r*, giue mee grace with thee to despise the world *s*. For neither is the seruant greater than the Lord, nor the Disciple aboue the master *t*.

r Ioh. 15. 18. 19. 20.
s 1 Ioh. 1. 15, 16, 17.
t Mat. 10. 24. Luk. 6. 40. Ioh. 13 16. and 16. 20.

Let thy seruant be exercised in thy way, because therein my saluation, & true holinesse doth consist *u*. Whatsoeuer I read, or heare without the same, can neuer fully recreate or delight me *x*.

u Psa. 25. 12. 14.
x Psal. 119. 14. 103. 111. 127.

LORD. Sonne, seeing thou hast read, and knowest all these things, blessed shalt thou bee, if thou fulfil them. He that vnderstandeth and fulfilleth all my commandements, loueth me, and I will loue him again, and reueale my selfe vnto him, and bring it so to passe, that hee shall be with me in the kingdome of my Father *a*.

y Mat. 7. 24, 25. Iam. 1. 25.
z Io. 14. 22.
a Matth. 22. 34.

SERV. Grant therefore Lord that what thou hast said and promised, may come to me *b*.

b Psa. 89. 28. 33.

From thine hands I haue receiued the crosse: I will beare the same cue to the death, as thou hast enioyned me *c*.

c Lu. 21. 19.

Doubtlesse the life of a true Christian, is the crosse, but that is the way into heauen *d*: neither backward, nor

d Act. 14. 22.

from

from our course we may not goe *e*.

Fight brethren, let vs proceed together: Iesus will be with vs *f*, for Iesus sake we haue taken this crosse vpon vs, let vs perseuer in the crosse for Iesus sake *g*. He will helpe vs, who is our captaine and goeth afore vs *h*.

Loe, our king goeth in before vs, fighting on our behalfe *i*. Let vs follow manfully *k*, let no man be dismayed: let vs euen valiantly appoint to dye in battell, neuer let vs staine our honor by flying from the crosse *m*.

e Lu. 9. 62.
f Mat. 28. 20. Ioh. 18. 22.
g Mat. 11. Iohn 15. 19. 20.
1 Pet. 2. 21. 22. 23.
h Phil. 2. 5. 6. 7. 8.
i Heb. 12. 1. 2. 3. 4. Reu. 17. 14.
k Psa. 27. 1.
l 1 Ti. 1. 18. 1 Ti. 6. 12. 2 Ti. 2. 3.
m Lu. 9. 23. Esa. 30. 15. Lu. 25. 19.

CHAP. LXIII.

That wee should take heed of despaire, though we fall sometime.

LORD.

SOnne, patience and repentance in aduersity *a*, doth more please mee than much ioy, and deuotion in prosperity.

a Iam. 3. 8.

Why art thou vexed with so small a thing spoken against thee? the which were it greater should not moone thee *b*.

b Mat. 5. 11.

Care not for this, it is no new thing nor the first *c*, and shall not be the last if thou liue longer.

c Heb. 12. 3. 1 Pet. 2. 21.

Thou art man good enough, while prosperity doth last *d*, yea thou canst giue counsell also to others, and encourage them with words: but when sodaine aduersity is at hand, thou art straightway without both counsell & courage *e*.

d Mat 26. 33. 35. Luk. 22. 33.

e Mat 26. 69. 70. Luke 22. 56. 57.

Weigh what thy frailty is, of which thou hast proofe oftentimes in little chances. Notwithstanding, these and such like are good for thee *f*.

f Psa. 119. 67. 71. Prou. 3. 11. 12. Heb. 12. 7. 8. 9.

Cast these things out of thy minde, as thou knowest thou shouldest doe: and if they touch thee, endeuour that they neuer ouerthrow thee, nor ouertrouble thee: at the least-wise beare them patiently *g*, if thou canst not ioyfully.

g Rom. 12. 12.

Now if thou heare such things against thy will, and conceiuest indignation thereat, bridle thy selfe and take heed that nothing slippe out of thy mouth, whereby the little ones may be offended *h*. So will both this perturbation of thine quickly bee settled, and thy griefe of minde, through the returne of Gods grace, be turned into ioy.

h Mat. 18. 6. 7 Mar. 9. 42. Lu. 17. 1. 2.

Lyet liue, saith the Lord, ready to helpe and extraordinarily to comfort thee, if thou call vpon me *i* religi-

i Psa. 50. 15. Esa. 42. 3.

ously

ously in faith *k*.

Bee thou patient, and prepare thy selfe to greater troubles *l*. Thou must not therefore be out of heart, though thou see thy selfe greatly to bee afflicted, and tempted grieuously *m*. Thou art a man, no God; neither Angell, but flesh.

Thinkest thou alwayes to abide in one and the same state of godlinesse? when neither the Angels in heauen *n*, nor Adam the first man in Paradise *o* could, for both fell quickly?

I am he, who will both strengthen the mourners with health *p*, and exalt vnto my dignity such as acknowledge their owne weaknesse *q*.

SERV. O Lord, for thy words, more sweet to me than honey, & the hony combe *r*, I thanke thee.

Alas, in such calamity and troubles what should I doe, diddest not thou strengthen mee with this ghostly speech *s*.

So that at length I may come vnto the Port of saluation, what skilleth it what and how great things I indure *t*?

O Lord grant me a good end, and a blessed departure out of this life. O my God, remember me *u*, and guide mee

k Mat. 21. 2. Iam. 1. 6.
l Psa. 27. 14. & 31. 3. 4. 1 Cor. 16. 13. 14.
m Lam. 1. 1.
n Iob 4. 18. 2 Pet. 2. 4. Iude 6.
o Gen. 3. 17.
p Psa. 113. 7.
q Psa. 145. 16. Luk. 1. 52.
r Psa. 119. 103.
s Psa. 119. 92.
t Ro. 8. 18.
u Luk. 23. 42.

me the right way into thy kingdome, Amen.

CHAP. LXIIII.

That high matters and secret iudgements of God should not bee searched after.

(***)

OF hard matters, my Sonne, and of the secret iudgements of God, Take heed thou dispute not *a*. I say, reason not either why this man is so reiected, or that man in such fauour *b*, why this man is so miserably afflicted, that man so highly aduanced.

These things are beyond the reach of man, neither is any reason or disputation meet enough to search out the counsell of the Almighty *c*.

Therefore, when either the enemy doth bring these things into thy mind, or else some curious fellows inquire of thee, answar with the Prophet *d*, Righteous art thou, O Lord, and iust are thy iudgements. Againe say *e*, The iudgements of the Lord are true, they are righteous altogether.

For my iudgements are to bee feared

a Pro. 25. 2. Eccl. 3. 22. 23. 24.
b Rom. 12. 18, 19.
c Esa. 48. 28.
d Psa. 119. 137.
e Psa. 19. 5.

red, not to be discussed, in as much as they are aboue the capacity of man *f*. *f* Ro. 11. 33.

Doe thou neither enquire, nor dispute touching the merits of Saints, who either was more holy in the world, or is more glorious in heauen. For these things oftentimes breed strife and vaine cogitations *g*, yea and moreouer they nourish pride and ambition, whereof spring enuy and discords *h*, while one doth proudly contend one to be more holy and religious than another. *g* 1 Ti. 6. 4. *h* 1 Tim. 6. 4. 5.

The desire to learn & to finde out these things gets no profit at all: but displeasure of the Saints For I am not the God of dissention, but the God of peace *i*, which peace consisteth in true modesty *k*, not in arrogancy of minde *l*. *i* 2 Cor. 13. 11. *k* Mat. 11. 29. *l* Esa. 57. 15.

Some through good will are more inclined toward these than toward those, but that doe they rather of humane affection, than of heauenly *m*. *m* 1 Cor. 3. 3. 4. 5.

I am he who made all the Saints *n*, who haue endowed them with gifts *o*, and exalted them to glory *p*. I know what euery one hath deserued. I preuented them with most liberall blessings *q*, I before the world began, foreknew who were to bee loued *r*, I *n* Gen. 2. 2. *o* Iam. 1. 17. *p* Ioh. 17. 22. *q* Psal. 21. 3. Mat. 5. 45. *r* Ro. 8. 28. 29. 33. 2 Tim. 1. 9.

chose them out of the world *s*, not they me: I of my great fauour called them *t*, and drew them *u* mercifully vnto mee, I ledde them through manifold tentations *x*, and poured most singular comforts vpon them *y*: I gaue them power to persever *z*, and crowned their patience *a*, I know both the first and last *b*, I loue all men most wonderfully *c*, I am to bee praised in all my Saints *d*, and in each of them honoured and glorified, who haue so gloriously exalted such as I did predestinate *e*, and that without any merits at all which they had done *f*.

Therefore whoso despiseth euen the least of my seruants, doth not honour the great *g*. Because I haue made the small as well as the great: so that hee who derogates from any of the Saints, derogates from me, and from all the partakers of the celestiall kingdome.

For all are one through the band of loue, they all think one thing, they minde one thing, and they loue all as one *h*.

Yea, which is farre more strange, they loue me more than themselues, or any merits of their owne *i*. For being

s Ioh. 15. 16.
t Ro. 8. 30.
u Ier. 3. 31. Ioh. 6. 14. Heb. 11. 32, 33, 34.
x Ps. 94. 19.
y 2 Cor. 1. 7. 2 Cor. 4. 4. &c.
z Phi. 1. 12. 13, 14. and 3. 11.
a 2 Tim. 2. 12. Reu. 2. 26.
b Ma. 19. 30. Mar. 5. 45. 2 Tim. 2. 4.
c Psa. 148. 1, 2, &c.
d Ro. 8. 30. Eph. 1. 4. 5.
e 2 Tim. 2. 9.
f Mat. 20. 1. and 18. 19. & 25. 45. Lu. 10. 16.
g Ro. 12. 6.
h Ex. 32. 32.

being rauished aboue themselues, and carried away from all selfe-loue, they proceed wholly into the loue of mee, so that nothing can either turne them away, or keep them down *k*. For being full of eternall truth, they burne with the fire of loue vnquenchable.

k Rom. 5. 3. 4. 5. Rom. 8. 35. 36.

Let therefore carnall and fleshly men, who know nothing but how to loue their priuate ioyes *l*, surcease from prating about the state of the godly *m*. For they adde vnto, and diminish from their praises as in affection they are inclined, not as pleaseth the eternall truth.

l 1 Co. 13. 5.
m 1 Co. 3. 1.

Many are ignorant, but they especially, who being smally enlightened, can seldome loue any man with a perfect spirituall affection of loue *n*.

n 1 Iohn 2. 9. 10, &c.

Some through naturall and humane affection are inclined toward these men, and toward those, and as they thinke of earthly, so they iudge of heauenly things *o*.

o Wis. 9. 13. 14. 15.

But vnspeakable is the difference betweene those things which vnperfect men doe dream of, and betweene that which men spiritually enlightened from aboue *p*, doe behold *q*.

p Iohn 8. 15. Iohn 3. 3. 4. 5. 1 Tim. 3. 16. 2 Pet. 1. 21.
q Mat. 13. 11. Ioh. 2. 23. 2 Cor. 2. 14. 15. 16.

Therefore my sonne, wade not curiously

riously in those matters, which passe the reach of thy wit: but bend thy whole studie, that thou mayest bee found the least in the kingdome of God *s*.

r Ezech. 3. 22. 23. 24. *s* Mat. 5. 3.

Now in case a man knew who were either more holy for zeale, or in place more honourable than the least in the kingdome of heauen, what good would that knowledge bring him, but onely to make him the more humble in my sight thereby *t*, and to breake the oftner into the praise of my name?

t Eccl. 2 13.

Hee pleaseth God better, that thinketh how great his sinnes, and how little his vertues are *u*, and how far he is from the perfection of godly men, than hee doth which disputeth about the highnesse and baseneſſe of the Saints of God.

u Mat. 18. 1. 2

They glory not of their owne merits, in as much as they ascribe no goodnesse to themselues, but confesse that whatsoeuer they haue, commeth from me *x*, who haue giuen them all things *y*, of mine infinite mercy and loue.

x 1 Cor. 4. 7. *y* Ia. 1. 17.

And they for their parts are filled with such fulnes of the Godhead, and ioy *z*, that they lacke no glory nor felicity at all. The

z Ps. 16. 11. Iohn. 16. 22. 33.

of the Imitation of Christ.

The Saints, the more brightet in glorie, the more humble are they *a*, & the nigher and deerer to me. Therefore shal you find it written, that they cast their crownes before the throne of God *b*, and with faces toward the ground before the Lambe *c*, worshipped him who liueth for euer and euer.

a 2 Co. 12. 4. 5. 10, 11.

c Reu. 5. 14. 12. 13.

Many reason, who is greatest in the kingdom of God *d*, which neuer reckon whether they be themselues to be counted in the number of the least.

d Mat. 18. 1. Mar. 9. 32. Luk. 9. 46.

In heauen, to be euen the least, is a great thing, where all be great. For all both shall be called *e* and are *f* the children of God.

e Mat. 5. 9. Mar. 6. 9.

f Mat. 13. 38. Mat. 25. 34.

He that is least, shall become as a thousand *g*, and he that is an hundred yeares old, being a sinner shall die as a young man *h*.

g Esa. 60.

h Esa. 65. 12.

For when the Disciples demanded, who in the kingdom of heauen shold be greatest, they had this answere made them *i*: Except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore shal humble himselfe as this little childe, the same is the greatest in the kingdome of Heauen.

i Mat. 18.

Woe then to them who disdain to humble themselues with little ones. For the gate of the kingdome of heauen is too low for them to enter in thereat *k*: Woe also to the rich *l*, who haue their comforts in this world. For they shall stand howling without *m*, when the poore are entred into the kingdome of God.

But yee meeke ones *n* reioyce, and be glad yee poore: For yours is the kingdome of God *o*, obeying or walking in the truth.

k Mat. 7. 13. Luk. 6. 24.
m Mat. 25. 41 Luk. 16. 23. 24
n Mat. 11. 29.
o Mat. 5. 3.

CHAP. LXV.

That all our trust and confidence must be fixed on God alone.

SERVANT.

O My Lord, wherein is my hope fixed in this life? or what is my greatest comfort *a*, of all things which are any where vnder the cope of heauen? It is thou my Lord and God, whose mercie is infinite.

When was it with me either well, if thou wert absent? or ill if thou wert present *b*?

Doubtlesse I would chuse to bee rather

a Ps. 100. 6. Ps. 103. 11. Is. 5. 21. 23. Eccl. 1. 8. 3. 4. 5
b Ps. 104. 29. 28. 29.

rather poore for thee *c*, than rich without thee *d*: and rather with thee to be a pilgrim on earth *e*, than without thee to possesse heauen *f*.

Where thou art there is heauen *g*, where thou art not, there is hell, and destruction *h*.

Thou alone art the thing which I desire *i*: therfore need haue I to sigh, to cry, to pray vnto thee.

Finally, I can trust none, that can duly assist mee in my troubles, but thee alone my God: thou art mine hope *l*, thou art my confidence, thou art my comforter, in all things most faithfull.

All men seeke their owne *m*, but thou desirest nought but my welfare and profit *n*, and turnest all things for mee to good.

In that thou layest me open to tentations and troubles, it is altogether for my profit *o*. For thy wont is a thousand wayes to trie such as thou louest *p*. In which triall thou oughtest no lesse to be loued and praised, than if thou didst replenish me with all celestiall comforts *q*.

Wherefore, in thee my Lord, and God, I place all mine hope, and confidence *r*: on thee, doe I lay all my

c Mat. 5.3.
d Luk. 6.21. and 16.24.
e Luc. 9.58.
f Esa. 14.12.
g Psa. 11.4.
h Ps. 104.9.
i Psa. 119.1. and 47.1.
k Ps. 50.25. and 121.1.
l Psa. 10. 18.2.
m Phi. 2.4.
n Exe. 18. 31,32.
o Psa. 119. 67.71.
p Wis. 3.5.6. Ioh. 7.18. Ex. 20.18. Deut. 13. 1.2.3. Heb. 12.3.4. Act. 14.21.
q Ro. 8.35.
r Psa. 31.1. and 73.1.

Psa. 61.2. and 62.7. Psal. 102. 24,25,26. Psal. 3.6. Heb. 1.10. 11,20. Ps. 118.8.9 2 Mac. 15. 5,26,27. Psa. 33.16.17 Psa. 1.2. 2,&c. 1 Co. 1.20. Lu. 16.22. Psa. 147.8. Ps. 134.29. Ecc. 13.10.11 1 Cor. 15. 5. Psa. 25.1. Psa. 31.1. 71.1. 2 Cor. 1.3. 1 Cor. 3. 6,17. Cor. 6. 19.20. Psa. 51.1.

my calamities and troubles *s*. For without thee whatsoeuer I behold is all fraile and transitory *t*.

For neither can friends profit *u*, nor strong men help *x*, nor wise men counsell well *y*, nor learned bookes comfort *z*, nor riches saue *a*, nor secret places hide *b*, vnlesse thou be present and helpe, strengthen, comfort, instruct, and keepe.

For whatsoeuer seemes to belong to the attainement of peace and felicity, without thee is nothing, & brings indeed no felicity at all *c*.

So that thou art the chiefest end, the perfection of life, and the profoundnesse of speech, in thee to trust aboue all things is the chiefest comfort of thy seruants.

On thee doe I looke *e*, in thee doe I trust *f*, O my God, & Father of mercie *g*.

Blesse, make my soule holy with celestiall happinesse, that it may bee thy sacred habitation, and seat of eternall glory, a Temple pure from all filthinesse *h*, which may not offend the eyes of thy maiesty.

O Lord, according to the greatnesse of thy mercy, and according to the multitude of thy compassions *i* looke

vpon

vpon me, and heare the supplication of thy poore seruant *k*, liuing farre off a banished man in a sauage countrey *l*.

Protect, and keepe the soule of thy poore seruant *m*, among so many dangers of this mortall life, and bring me by the conduction of thy fauour into the countrie of eternall glory *n*, through the way of peace *o*; Amen.

k Psa.54.6.
l Gen.47.9. He.11.13. 14.15.16.
m Psa.71.3.
n Re.11.23.
o Lu.1.79.

---

1 Tim.1.17.

Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer and euer. Amen.

Certaine ſpeciall prayers contained in this Booke.

1 Praiſe GOD for his benefites, in the third Booke.
- Chap 6. Pag. 121.
- Chap. 10. Pag. 133.
- Chap. 12. Pag. 137.
- Chap. 40. Pag. 191.
- Chap. 47 Pag. 213.

2 Confeſſe thine owne wickednes & Gods righteouſnes in the third booke.
- Chap. 16. Pag. 147.
- Chap. 23. Pag. 160.

Vſe if thou wilt Pray vnto God for
- a quiet conſcience. pag. 178
- grace to call the benefits of God into minde, in the third booke, chap. 25. pag. 167.
- grace to contemne the world. pag. 209.
- grace to doe the will of God, in the firſt booke, chap. 10. pag. 37. booke 3. chap. 18. Pag. 151 154.
- grace to hope in God, and to loue him aboue all things, booke 3. chap. 24. pag. 163.
- Gods heauenly comfort, pag. 247.
- deliuerance out of trouble in the third booke, Chap. 35.

35. pag

Vſe if thou wilt pray vnto God,

for
- 35. pag. 185. chap. 51. pag. 230.
- happineſſe euerlaſting, chap. 54. pag 230.
- inſtruction ſpirituall, pag. 111.
- true knowledge and zeale, pag. 116.
- the mercie of God, chap. 65. pag. 276.
- patience in troubles, pag. 159. 226. 240. 263.
- a pure minde, pag. 183.
- a quiet conſcience, pag. 178.
- ſpirituall inſtruction, pag. 111.
- to haue thine vnderſtanding opened, 173.

to auoyd
- Zeale, pag. 126.
- euill thoughts, pag. 127.
- ſinne, pag. 155.
- vaine glorie, 210.
- tentations, pag 258.

This discourse is diuided into *three parts or bookes, the first whereof hath twentie fiue Chapters, whose contents be these.*

Chap. *pag.*

THat all worldly things are vaine and to be contemned. 1

2 Against vaine-glorie in spirituall things. 3

3 Of true knowledge, or knowledge of the truth. 6

4 Wisedome must be vsed in all our dealings. 10

5 How to read and study the holie Scriptures with profit. 11

6 That inordinate and carnal affections must be mortified. 11

7 Against vaine hope and vaine-glorie. 13

8 What companie to be refrained or followed. 15

9 For obedience and subiection. 16

10 Against idle meetings and vain talke. 18

11 How to come vnto quietnesse of minde, and to a godly life. 19

12 Of the profit gotten by aduersitie. 22

13 That no man either is or hath beene without tentation, and how to suffer and resist the same. 23

14 Against rash iudgement. 27

15 Of

Chap. *Page.*

19 Of the workes of charity, and how to doe good workes. 29

16 That men which offend must be borne withall sometime. 30

17 The way vnto quietnesse both temporall and eternall. 32

18 The vertuous life of the holy fathers. 19

19 The exercise of a true Christian. 36

20 Of solitarinesse and silence. 40

21 Preparatiues vnto godlinesse. 45

22 A view of the misery of mankinde. 49

23 That man ought to thinke vpon his end. 52

24 Of the last iudgement, and of the punishment of sinne. 58

25 That wee must earnestly endeuour to amend our liues. 63

The chapters of the second booke, haue these contents.

Chap. *Page.*

1 OF the inward life of man. 70

2 Of patience and humility, two vertues necessary to be in a Christian.

3 That wee ought to bee at peace both with our selues, & with all men. 76

Chap. *Page.*

4 Of pureneſſe in mind, and plainneſſe in meaning. 79

5 Of the conſideration of a mans ſelfe. 80

6 The ioy of a good conſcience. 82

7 That our Sauiour Chriſt ought to be loued aboue all things. 85

8 Of the familiarity with Ieſus. 87

9 Of the want of comfort. 90

10 Of thankfulneſſe vnto God for his benefits. 95

11 The ſmall number that loue Chriſt vnfainedly. 98

12 Of patient bearing the Croſſe of Chriſt. 101

The Chapters of the laſt Booke haue theſe contents.

Chap. *Page.*

OF the ſpirituall communication betweene Chriſt and the faithfull ſoule. 110

2 That the truth ſpeaketh inwardly without noiſe of words. 111

3 That the words of God with all reuerence ſhould bee heard, and that they are not vnderſtood of moſt men. 113

4 A prayer for the attaining of the true knowledge of Gods heauenly

Chap. Page.
ly will, & for zeale in religion. 116
5 That we must walke sincerely, and humbly before God. 118
6 A prayer and thankesgiuing vnto God for his benefits. 121
7 The praise and force of godly loue 122
8 How to try a friend, also how to resist the enemy. 125
9 Of modest concealing the benefits of God. 128
10 That man must abase himselfe in the sight of God. 133
11 That all things are to be directed vnto God, as to the principall end. 135
12 That it is a sweet thing to serue God, and to despise the world. 137
13 That the desire of the minde must be examined and bridled. 140
14 The way vnto patience, & to fight against fleshly desire. 142
15 Of obedience to our betters, after the example of Christ. 145
16 That we are to consider the secret iudgement of God, lest wee wexe proud in his gifts. 147
17 What words and manners wee should vse in desiring any thing at the hands of God. 149
18 A prayer for grace to do the wil of God

Chap. Page.
God.
19 That the true comfort is to be ſought for in God alone. 15
20 That all our cares muſt bee caſt vpon God. 15
21 That the troubles of this life are patiently be ſuffered after the example of our Sauiour Chriſt. 15
22 Of long ſuffering: and who is patient indeed. 15
23 A confeſſion of mans weakneſſe and miſery. 16
24 That wee muſt repoſe no confidence in any creature, but in God alone. 16
25 Of the continuall calling to minde the infinite bleſſings and benefits of God. 16
26 Of the things in number foure which procure quietneſſe. 17
27 A prayer againſt euill thoughts or cogitations. 17
28 A prayer vnto almighty God, to haue the eyes of our vnderſtanding opened. 17
29 That wee ought not curiouſly to enquire how other men doe liue. 17
30 Wherein the true peace and profiting of the minde doth conſiſt. 17
31 In praiſe of a quiet and free mind wit

chap. Page.
with an humble petition for the attaining of the same. 178
32 That selfe-loue is the cause of perdition. 181
33 A prayer to obtaine the purity of minde, with heauenly wisedome. 183
34 Against ill tongues. 184
35 How we ought to call vpon God, and to praise him in aduersity. 185
36 Of calling for Gods assistance, & of hope to recouer his fauor againe. 186
37 That to finde God our Creator we should forsake all things. 190
38 That wee must deny our selues, and renounce vtterly all carnall desires. 194
39 The mutabilitie of mans heart, and of thinking vpon God, afore all things. 196
40 That it is a pleasure aboue all pleasures to loue God aboue all, and in all things. 198
41 That this life is neuer sure from tentation. 201
42 Against the vaine iudgement of men. 203
43 That wee must wholly resigne ouer our selues vnto God, if wee minde to attaine vnto the freedome

of

Chap. Page
of minde. 205
44 Of the right vſe of outward things, and that we ſhould flie vnto God when we are afflicted. 207
45 That man ſhould not be too importunate in his matters. 209
46 That man hath nothing which good is, of himſelfe, neither that he ſhould glory of any worldly thing 210
47 That the praiſe of the world is to be contemned. 213
48 That wee muſt not reſt or depend vpon man. 215
49 Againſt vaine and worldly knowledge. 218
50 That wee ſhould not couet after earthly and outward things. 221
51 That euery man is not to bee credited, and that by words oftentimes we offend. 226
52 That wee ought to repoſe our confidence in the Lord, when wee are pierced with the darts of ſlanderring tongues. 228
53 That for the attaining of euerlaſting life, all maner of trouble muſt be endured. 232
54 Of the happineſſe of the life to come, and of the miſeries of the preſent world. 235

Chap. Page.

55 Of the desire of eternall life, & of the good things promised to such as fight. 234

56 How a man oppressed with troubles should yeeld himselfe to the Lords will, 240

57 That wee are to exercise our selues with base works, when we cannot doe the best. 245

58 That man should think himself to deserue no comfort at Gods hand, but condemnation. 247

59 Men carnally minded finde not fauour before God. 250

60 The diuerse working of Nature, and of Grace. 252

61 Of the corruption of Nature, and power of Gods heauenly grace. 258

62 That wee ought to deny our selues, and to imitate Christ by the Crosse. 262

63 That wee should take heed of despaire, though wee fall sometime. 265

64 That high matters, and secret iudgements of God should not bee sarcht after. 268

65 That all our trust, and confidence must bee fixed on God alone. 274

FINIS.